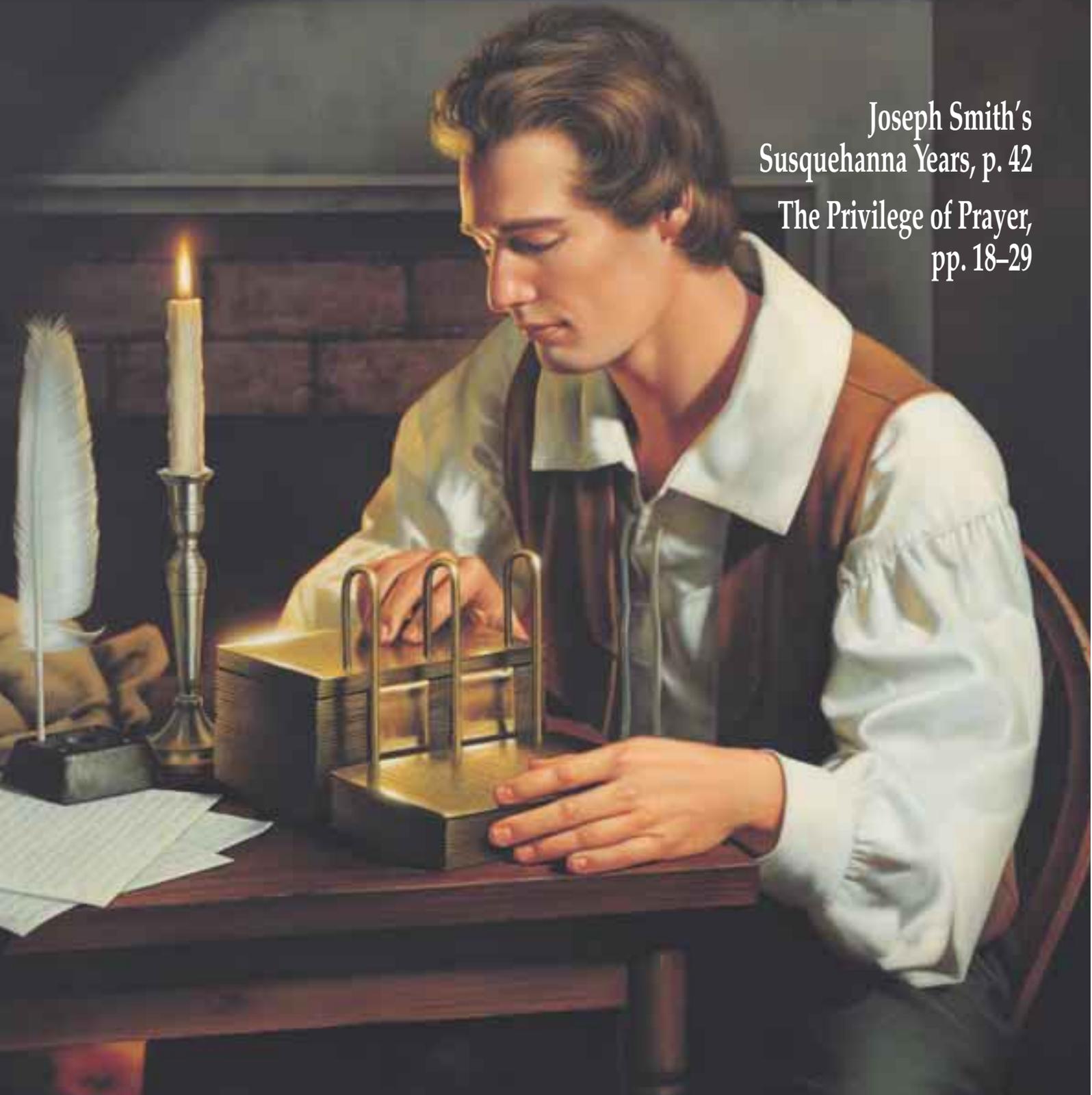


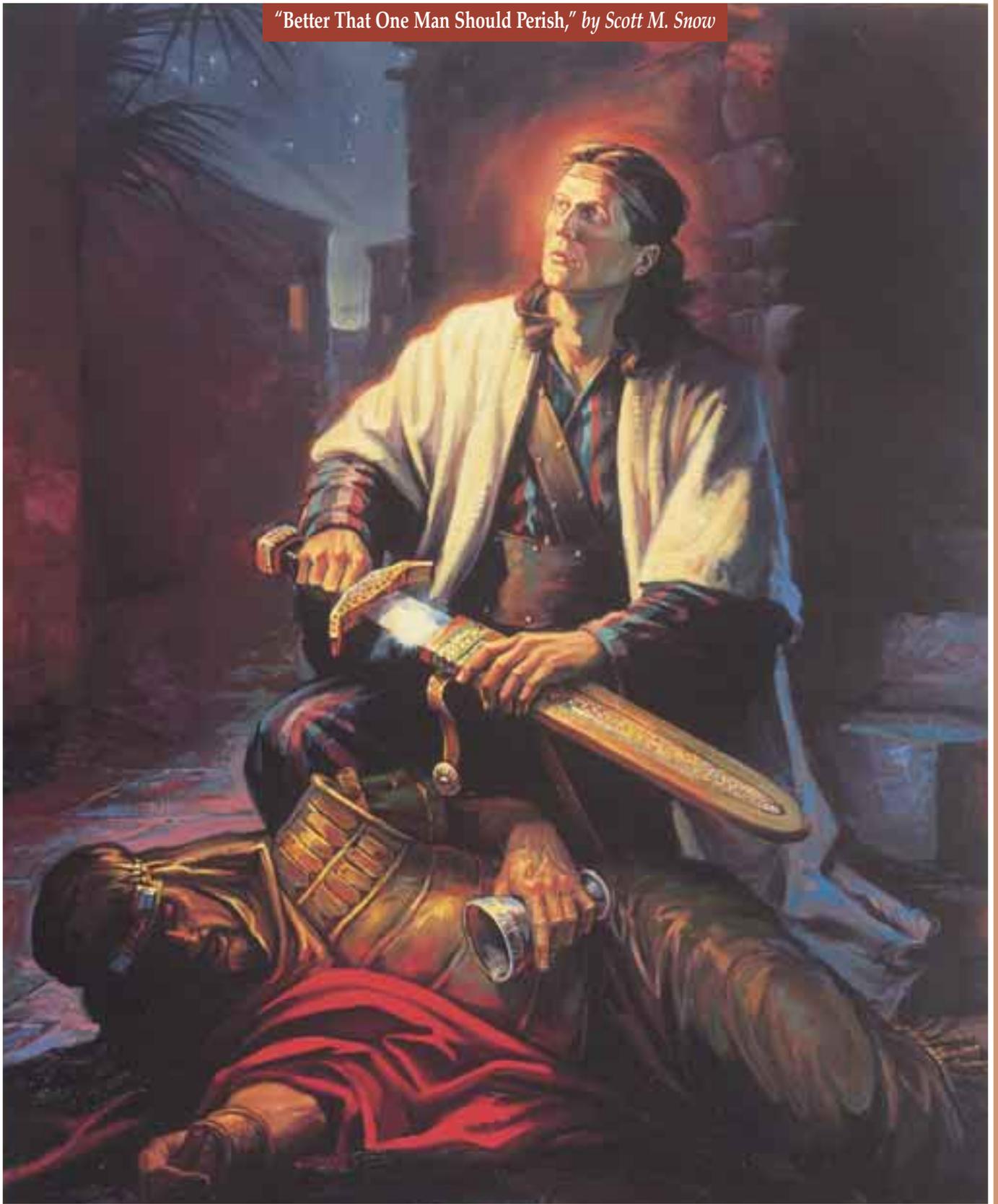
ENSIGN

Joseph Smith's
Susquehanna Years, p. 42

The Privilege of Prayer,
pp. 18–29



"Better That One Man Should Perish," by Scott M. Snow



"And it came to pass that the Spirit said unto me again: Slay him. . . Behold the Lord slayeth the wicked to bring forth his righteous purposes. It is better that one man should perish than that a nation should dwindle and perish in unbelief. . . And again, I knew that the Lord had delivered Laban into my hands for this cause—that I might obtain the records" (1 Ne. 4:12–13, 17).

ENSIGN

VOLUME 31 NUMBER 2

ON THE COVERS: *Front:* "By the Gift and Power of God," by Simon Dewey, acrylic, 37" x 25", 1999. Courtesy of Museum of Church History and Art, Fifth International Art Competition. *Back:* Photo by George Edward Anderson. *Inside front:* "Better That One Man Should Perish," by Scott M. Snow, oil on canvas, 4' x 3', 1990. *Inside back:* The Mill of Job Pingree, by Al Rounds, watercolor, 18" x 24", 1999.

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2 FIRST PRESIDENCY MESSAGE

THE LIGHTHOUSE OF THE LORD:
 A MESSAGE TO THE YOUTH OF THE CHURCH
 President Thomas S. Monson

8 JESUS, THE PERFECT MENTOR Elder Neal A. Maxwell

18 "DRAW NEAR UNTO ME": THE PRIVILEGE AND
 POWER OF PRAYER Elder John B. Dickson

23 BE SOMEONE'S ANGEL Gerald A. Price

24 "NO SUBSTITUTE FOR FAMILY PRAYER"
 H. Kent Rappleye

30 PIONEERING IN CHYULLU, KENYA E. Dale LeBaron

35 "TURN HERE!" Richard A. Dove

38 PUTTING BASIC PRINCIPLES INTO ACTION
 Rebecca M. Taylor

42 JOSEPH SMITH'S SUSQUEHANNA YEARS
 Larry C. Porter

52 IF NOT FOR OUR HOME TEACHER . . . David Wayne Child

54 BREAKING THE CHAINS OF PORNOGRAPHY Names Withheld

60 LATTER-DAY SAINT VOICES

THE LOST PAMPHLET Wenceslao Salguero
 STRONG FOR THE SAKE OF MY CHILDREN Eliza M. Torres
 "GO CHECK ON WENDI!" Darlene Joy Nichols
 I JUST KNEW WE WERE NOT ALONE Dee Satterlee Giles

66 RANDOM SAMPLER

68 PERSPECTIVES

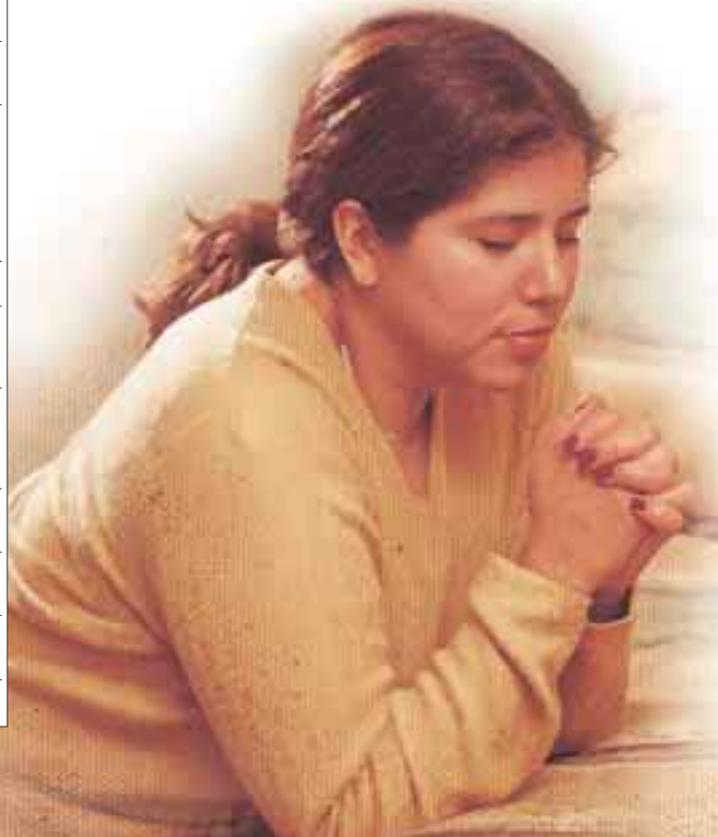
69 VISITING TEACHING MESSAGE: LIVING WITHIN OUR MEANS

70 SPEAKING TODAY: FIRST PRESIDENCY CHRISTMAS DEVOTIONAL

74 NEWS OF THE CHURCH



PIONEERING IN CHYULLU, KENYA, P. 30



"DRAW NEAR UNTO ME": THE PRIVILEGE AND POWER OF PRAYER, P. 18

THE LIGHTHOUSE OF THE LORD

A Message to the Youth of the Church

BY PRESIDENT THOMAS S. MONSON
First Counselor in the First Presidency



You, the youth of the Church, are a glorious group, a chosen generation. You bring to mind the words penned by the poet Henry Wadsworth Longfellow:

*How beautiful is youth! how bright it gleams
With its illusions, aspirations, dreams!
Book of Beginnings, Story without End,
Each maid a heroine, and each man a friend!¹*

Just 20 years ago, many of you had not yet commenced your journey through mortality. Your abode was a heavenly home. We know relatively little concerning the details of our existence there—only that we were among those who loved us and were concerned for our eternal well-being. Then there arrived the period where earth life became necessary to our progress. Farewells were no doubt spoken, expressions of confidence given, and graduation to mortality achieved.

What a commencement service awaited each of us! Loving parents joyously welcomed us to our earthly home. Tender care and affectionate embraces awaited our every whim. Someone described a newborn child as “a sweet, new blossom of Humanity, fresh fallen from God’s own home to flower on earth.”²

Those first years were precious, special years. Satan had no power to tempt us. We had not yet become accountable but were innocent before God. They were learning years.

Soon we entered that period some have labeled “the terrible teens.” I prefer “the terrific teens.” What a time of opportunity, a season of growth, a semester of development, marked by the acquisition of knowledge and the quest for truth.

No one has described these years as being easy. Indeed, they have become increasingly more difficult. The world seems to have slipped from the moorings of safety and drifted from the harbor of peace. Permissiveness, immorality, pornography, and the power of peer pressure cause many to be tossed about on a sea of sin and crushed on the jagged reefs of lost opportunities, forfeited blessings, and shattered dreams.

Anxiously we ask, “Is there a way to safety? Can someone guide us? Is there an escape from threatened destruction?”

The answer is a resounding yes! I counsel you: Look to the lighthouse of the Lord. There is no fog so dense, no night so dark, no gale so strong, no mariner so lost but what its beacon light can rescue. It calls, “This way to safety; this way to home.”

The lighthouse of the Lord sends forth signals readily recognized and never failing. May I suggest three such signals which—if heeded—will help guide us through the storms of life:

1. **Choose your friends with caution.**
2. **Plan your future with purpose.**
3. **Frame your life with faith.**

Look to the lighthouse of the Lord. There is no fog so dense, no night so dark, no gale so strong, no mariner so lost but what its beacon light can rescue.



LEFT: PAINTING BY HEINRICH HOFMANN; ILLUSTRATED BY SAM LAWLOR

FIRST, CHOOSE YOUR FRIENDS WITH CAUTION.

In a survey which was made in selected wards and stakes of the Church some years ago, we learned a most significant fact. Those persons whose friends married in the temple usually married in the temple, while those persons whose friends did not marry in the temple usually did not marry in the temple. The influence of one's friends appeared to be equal to parental urging and more influential than classroom instruction or proximity to a temple.

We tend to become like those whom we admire. Just as in Nathaniel Hawthorne's classic account "The Great Stone Face," we adopt the mannerisms, the attitudes, even the conduct of those whom we admire—and they are usually our friends. Associate with those who, like you, are planning not for temporary convenience, shallow goals, or narrow ambition, but rather for those things that matter most—even eternal objectives.

Not only will your circle of friends greatly influence your thinking and behavior, but you will also influence theirs. Many nonmembers have come into the

Church through friends who have involved them in Church activities. I share with you a treasured family experience which had its beginning back in 1959, when I was called to preside over the Canadian Mission, headquartered in Toronto.

Our daughter, Ann, turned five shortly after we arrived in Canada. She saw the missionaries going about their work, and she, too, wanted to be a missionary. My wife demonstrated understanding by permitting Ann to take to class a few copies of the *Children's Friend*. That wasn't sufficient for Ann. She also wanted to take with her a copy of the Book of Mormon so that she might talk to her teacher, Miss Pepper, about the Church. I think it rather thrilling that just a few years ago, long years after our return

Associate with those who, like you, are planning, not for temporary convenience, shallow goals, or narrow ambition, but rather for those things that matter most—even eternal objectives.



from Toronto, we came home from a vacation and found in our mailbox a note from Miss Pepper which read:

“Dear Ann:

“Think back many years ago.

I was your schoolteacher in Toronto, Canada. I was impressed by the copies of the *Children’s Friend* which you brought to school. I was impressed by your dedication to a book called the Book of Mormon.

“I made a commitment that one day I would come to Salt Lake City and see why you talked as you did and why you believed in the manner you believed. Today I had the privilege of going through your visitors’ center on Temple Square. Thanks to a five-year-old girl who had an understanding of that which she believed, I now have a better understanding of The Church of Jesus Christ of Latter-day Saints.”

Miss Pepper died not too long after that visit. How happy our daughter, Ann, was when she attended the Jordan River Utah Temple and performed the temple work for her beloved teacher whom she had friendshipped long ago.

SECOND, PLAN YOUR FUTURE WITH PURPOSE.

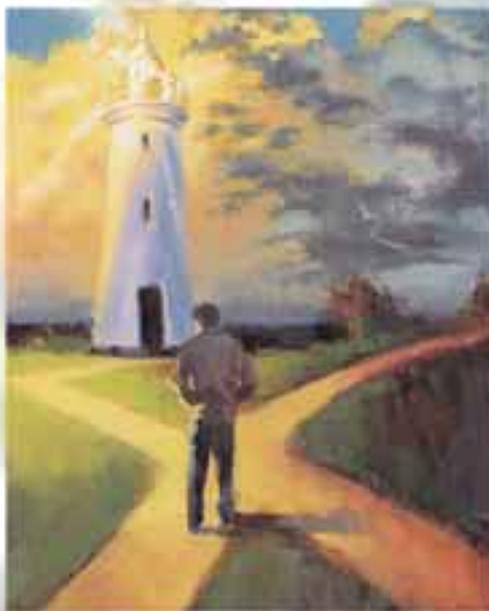
In Lewis Carroll’s classic *Alice’s Adventures in Wonderland*, Alice finds herself coming to a crossroads with two paths before her, each stretching onward but in opposite directions. She is confronted by the Cheshire Cat, of whom Alice asks, “Which path shall I take?”

The cat answers, “That depends where you want to go. If you do not know where you want to go, it doesn’t really matter which path you take.”³

Unlike Alice, each of us knows where he or she wants to go. It does matter which way we go, for the path we follow in this life surely leads to the path we shall follow in the next.

I plead with you, my young brothers and sisters, to remember who you are. You are sons and daughters of Almighty God. You have a destiny to fulfill, a life to live, a contribution to make, a goal to achieve. The future of the kingdom of God upon the earth will, in part, be aided by your devotion.

Let us remember that the wisdom of God may appear as foolishness to men, but the greatest single lesson we can learn in mortality is that when God



It does matter which way we go, for the path we follow in this life surely leads to the path we shall follow in the next.

speaks and we obey, we will always be right. Some foolish persons turn their backs on the wisdom of God and follow the allurements of fickle fashion, the attraction of false popularity, and the thrill of the moment. Their course of conduct so resembles the disastrous experience of Esau, who exchanged his birthright for a mess of pottage.⁴

And what are the results of such action? I testify to you that turning away from God brings broken covenants, shattered dreams, vanished ambitions, evaporated plans, unfulfilled expectations, crushed hopes, misused drives, warped character, and wrecked lives.

Such a quagmire of quicksand I plead with you to avoid. You are of a noble birthright.

Exaltation in the celestial kingdom is your goal.

Such a goal is not achieved in one glorious attempt but rather is the result of a lifetime of righteousness, an accumulation of wise choices, even a constancy of purpose. Like the coveted A grade on the report card, the reward of eternal life requires effort. The A grade is the result of each theme, each quiz, each class, each examination, each library project, each term paper. So each lesson in church, each prayer, each date, each friend, each dance all precede the goal of temple marriage—that giant step toward an A grade on the report card of life.

Our goal is to achieve, to excel, to strive for perfection. Remember, however, that our business in life is not to get ahead of others but to get ahead of ourselves. To break our own record, to outstrip our yesterdays by today, to bear our trials more beautifully than we ever dreamed we could, to give as we never have given, to do our work with more force and a finer finish than ever—this is the true objective. And to accomplish this task, our attitude is reflected in a determination to make the most of our opportunities. We turn from the tempting allurements and eventual snare so cunningly and carefully offered us by “old man procrastination.” Two centuries ago, Edward Young said that “procrastination is the thief of time.”⁵ Actually, procrastination is much more. It is the thief of our self-respect. It nags at us and spoils our fun. It deprives us of the fullest realization of our ambitions and hopes. Knowing this, we jar ourselves back to reality with the sure knowledge that “this is my day of opportunity. I will not waste it.”

Perhaps the Apostle Paul had our day and age in mind when he taught the Corinthian Saints that life is very much like a race. He said: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain."⁶

The writer of the book of Ecclesiastes also wrote of this subject: "The race is not to the swift, nor the battle to the strong,"⁷ but to those who endure to the end.

The race of life is not optional. We are on the track and running, whether we like it or not. Some see dimly the goal ahead and take costly detours which lead to disappointment and frustration. Others view clearly the prize for running well and remain steadfast in pursuit. This prize, this lofty and desirable goal, is none other than eternal life in the presence of God.

Unlocked for you will be the treasure chest of knowledge and inspiration as you plan with purpose your future.

THIRD, FRAME YOUR LIFE WITH FAITH.

Amidst the confusion of our age, the conflicts of conscience, and the turmoil of daily living, an abiding faith becomes an anchor to our lives.

By seeking Heavenly Father in personal and family prayer, we and our loved ones will develop the fulfillment of what the great English statesman William E. Gladstone described as the world's greatest need: "A living faith in a personal God." Such faith will illuminate our way as the lighthouse of the Lord.

When you have an abiding faith in the living God, when your outward actions reflect your inner convictions, you have the composite strength of exposed and hidden virtues. They combine to give safe passage through whatever rough seas might arise.

Wherever we may be, our Heavenly Father can hear and answer the prayer offered in faith.

Many years ago, on my first visit to the fabled village of Sauniatu in Samoa, so loved by President David O. McKay, my wife and I met with a large gathering of small children—nearly 200 in number. At the conclusion of our messages to these shy yet beautiful youngsters, I suggested to the native Samoan teacher that we go forward with the closing exercises. As he announced the final

hymn, I suddenly felt compelled to greet personally each of these children. My watch revealed that the time was too short for such a privilege, for we were scheduled on a flight out of the country, so I discounted the impression. Before the benediction was to be spoken, I again felt that I should shake the hand of each child. I made the desire known to the instructor, who displayed a broad and beautiful Samoan smile. In Samoa, he announced this to the children. They beamed their approval.

The instructor then revealed to me the reason for his and their joy. He said, "When we learned that a member of the Council of the Twelve was to visit us here in Samoa, so far away from Church headquarters, I told the children if they would earnestly and sincerely pray and exert faith like the Bible accounts of old, that the Apostle would visit our tiny village at Sauniatu and through their faith he would be impressed to greet each child with a personal hand-clasp." Tears could not be restrained as the precious boys and girls walked shyly by and whispered softly to us the sweet Samoan greeting "*talofa lava*." A profound expression of faith had been evidenced.

Remember that faith and doubt cannot exist in the same mind at the same time, for one will dispel the other.

Should doubt knock at your doorway, just say to those skeptical, disturbing, rebellious thoughts: "I propose to stay with my faith, with the faith of my people. I know that happiness and contentment are there, and I forbid you, agnostic, doubting thoughts, to destroy the house of my faith. I acknowledge that I do not understand the processes of creation, but I accept the fact of it. I grant that I cannot explain the miracles of the Bible, and I do not attempt to do so, but I accept God's word. I wasn't with Joseph, but I believe him. My faith did not come to me through science, and I will not permit so-called science to destroy it."

May you ever frame your life with faith.

When you, my dear young friends, choose your friends with caution, plan your future with purpose, and frame your life with faith, you will merit the companionship of the Holy Spirit. You will have "a perfect brightness of hope."⁸ You will testify through your own experience to the truth of the Lord's promise: "I, the



Each lesson in church, each prayer,
Each date, each friend, each dance all
precede the goal of temple marriage.



Remember that faith and doubt cannot exist in the same mind at the same time, for one will dispel the other.

Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end. Great shall be their reward and eternal shall be their glory.”⁹

The lighthouse of the Lord provides the unflinching way. May we follow the guiding signals it sends to you and to me, that we may find our way safely home. □

Gospel topics: faith, friendship, goals

NOTES

1. Henry Wadsworth Longfellow, “Morituri Salutamus.”
2. Gerald Massey, in *The Home Book of Quotations*, sel. Burton Stevenson (1934), 121.
3. See Lewis Carroll, *Alice’s Adventures in Wonderland* (1992), 89.
4. See Gen. 25:29–34.
5. In John Bartlett, *Familiar Quotations*, 14th ed. (1968), 399.
6. 1 Cor. 9:24.
7. Eccl. 9:11.
8. 2 Ne. 31:20.
9. D&C 76:5–6.

IDEAS FOR HOME TEACHERS

Some Points of Emphasis

You may wish to make these points in your home teaching discussions:

1. *Our circle of friends greatly influences our thinking and behavior, just as we also influence theirs.*
2. *Some see dimly the goal ahead and take costly detours which lead to disappointment and frustration. Others view clearly the prize—eternal life in the presence of God—and remain steadfast in pursuit.*
3. *When we have an abiding faith in the living God, when our outward actions reflect our inner convictions, we will find safe passage through whatever rough seas arise.*

Discussion Helps

1. *Relate your feelings about looking to the Lord and His teachings for guidance through the storms of life.*
2. *Are there some scriptures, quotations, or stories in this article that the family might read aloud and discuss?*
3. *Would this discussion be better after a previsit chat with the head of the household? Is there a message from the bishop or quorum leader?*

JESUS,

the Perfect Mentor

BY ELDER NEAL A. MAXWELL
Of the Quorum of the Twelve Apostles

He who is our Great Redeemer was fully qualified to become such, because He was and is the Great Emulator! We, in turn, have been asked to emulate Him.

Jesus said, “He that hath seen me hath seen the Father” (John 14:9). When we read this we usually think of Their physical appearances, but He was also speaking of seeing Their perfect examples and all the divine attributes embodied in Their majestic leadership.

Furthermore, the Master likewise told us who His own Exemplar is: “Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise” (John 5:19).

He who is our Great Redeemer was fully qualified to become such, because He was and is the Great Emulator! We, in turn, have been asked to emulate Him: “What manner of men [and women] ought ye to be? Verily I say unto you, even as I am” (3 Ne. 27:27).

The ways that we can emulate Jesus, therefore, are many. I have selected only a few scriptures concerning our “great and true shepherd” (Hel. 15:13). These will focus on how Jesus tutors and mentors His disciples and followers. May we then do with these examples what Nephi did when studying the scriptures, namely, to “liken all scriptures” unto ourselves (1 Ne. 19:23). This is something that doesn’t happen often enough in the Church. We read the scriptures, but often we do not “liken” them.

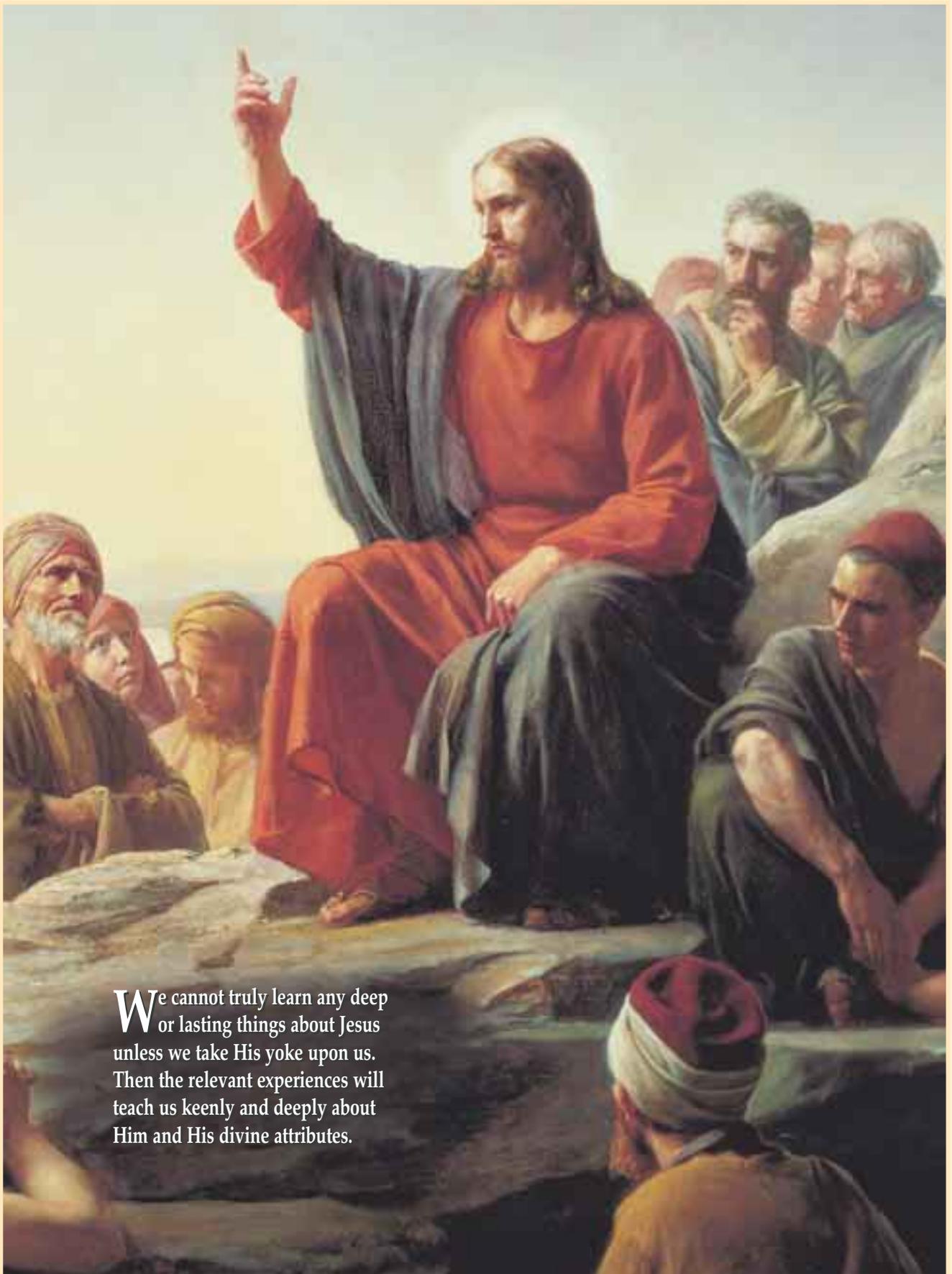
Each of us, from time to time, is mentored and has chances to mentor. In my experience, truthful and caring one-liners that occur within such nurturing relationships have a long shelf life! You can probably recount three or four examples of how people have said something—probably a sentence or clause—and you remember it still. It moves and touches you still. Such has been the case with me.

My own father joined the Church in 1922. Later he wrote in his personal history about how Bishop Arthur Shurtleff and the Young Men superintendent, Jesse Fox, taught him both before and after his baptism. These were busy men, but their teaching surely mattered to my father—and to all of us who constitute his posterity. How grateful we are to have had that particular convert retained and mentored!

Thus, giving encouragement and perspective to each other—including spiritual one-liners—occurs in life so often, as in the well-known case of the young man who accompanied Elisha on the mount that was surrounded with hostile horses and chariots. The anxious young man asked, “How shall we do?” (2 Kgs. 6:15). His eyes were then opened so that he too saw the reassuring horses and chariots of fire. Elisha counseled the young man, “They that be with us are more than they that be with them” (v. 16). How vital that same truth is for all of us, especially when we may seem outnumbered or overwhelmed in life’s varied circumstances.

JESUS’ QUESTIONS

Jesus’ mentoring and tutoring arose out of His divinity, of which I testify, and often occurred in the



We cannot truly learn any deep or lasting things about Jesus unless we take His yoke upon us. Then the relevant experiences will teach us keenly and deeply about Him and His divine attributes.

form of searching questions, sometimes even wrenching questions. For example, the tender, thrice-put query to Peter: “Simon Peter, . . . lovest thou me?” (John 21:15; see also vv. 16–17).

Unlike some of our questions to others, Jesus’ questions were not flippant, nor were they mere rejoinders. Instead, they were true invitations, though only the meek may actually respond. Nevertheless, deep insights are embedded in Christ’s questions!

Lesson-laden, Jesus’ questions are relevant for us too. Some are multidispensational, such as the question to the returning and healed leper about the forgetful ingratitude of his peers. Jesus asked the question, “Where are the [other] nine?” (Luke 17:17).

Some of the Master’s queries require an entire shift in one’s frame of reference. Consider the question asked the brilliant but as yet spiritually untamed Saul on the road to Damascus: “Saul, Saul, why persecutest thou me?” (Acts 9:4). An entire frame of reference was changed by an inspired question.

There are tactical advantages as well as spiritual advantages that can accompany inspired questions. In a modern metaphor that you’re familiar with, inspired questions put the ball on the other side of the net, leaving people free to respond without our being unduly pressing or aggressive. Others may not respond, of course. Nevertheless, the invitations are clearly there, for quality questions linger, especially if they are asked in love.

Moreover, we soon find in this process of tutoring and mentoring that chastening may be involved in both the Lord’s questions and in His training of us. The Lord tells us that He chastens those whom He loves. In fact, the chastened may be the only individuals willing so to learn (see Mosiah 23:21). After all, where could one get more profound, personal insights than from the Lord—and in the context of divine charity?

Consider these words of President Brigham Young as to how vital charity always is and what proceeds out of charity: “There is one virtue, attribute, or principle, which, if cherished and practiced by the Saints, would prove salvation to thousands upon thousands. I allude to charity, or love, from which proceed forgiveness, long suffering, kindness, and patience” (in *Deseret News*, 11 Jan. 1860, 353). That’s where those virtues come from: the capacity to love.

Reflect on the next question, asked of the anxious parents who had searched for the missing, youthful Christ. What was His question to them? “Wist ye not that I must be about my Father’s business?” (Luke 2:49). Even sincere anxiety, if we are not careful, can obscure what is really going on. Ironically, pointed questions can widen our perspectives. How long since you’ve asked such a question or been asked such a question? These can be part of the mentoring process.

Consider another example. To the devoted but sleepy disciples in the Garden of Gethsemane, Jesus



Christ’s commendations are as specific as His questions, such as to Hyrum Smith, whom the Lord said He loved for the integrity of his heart (see D&C 124:15). Is your and my praise of others so deserved and specific?

asked, “Could ye not watch with me one hour?” (Matt. 26:40). The question was not asked in self-pity or shoulder-shrugging fatigue. Rather, implicitly and comparatively, the question underscored Jesus’ unique bearing capacity, so essential to the accomplishing of the great Atonement of which the once slumbering Twelve would soon testify so devotedly and bravely.

Nephite leaders, otherwise very dedicated, were nevertheless reprovved with a question concerning one matter: “How be it that ye have not written” the prophecy of Samuel the Lamanite? (3 Ne. 23:11). There were apparently “many” witnesses to the resurrection of “many saints” following Jesus’ being the firstfruits of the Resurrection (see vv. 9–11). This scriptural affirmation was a Western Hemispheric match for what happened in the Holy Land (see Matt. 27:52–53). What had happened was so unprecedented and fundamental, hence it was vital to have the foretelling prophecy recorded. Though regarded as a foolish teaching by the world, prophets can know of things yet to come! Therefore, as in this episode in 3 Nephi, testifying of the reality of the Resurrection is vital, especially in our humanistic times, when some freshly assert, “For no man knoweth of . . . things to come” (Jacob 7:7).

CHRIST’S COMMENDATIONS

Christ’s commendations are as specific as His questions, such as to Hyrum Smith, whom the Lord said He loved for the integrity of his heart (see D&C 124:15). Is your and my praise of others so deserved and specific?

Commendation was conveyed to a whole congregation on one occasion. In the book of Revelation, we read of a particular branch of the Church, imperfect but impressive: “I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first” (Rev. 2:19). A whole congregation is commended very specifically.

By its very nature, mentoring is an exercise filled with hope. It is instructive and inspirational, for

instance, for us to know that the original Twelve, once chided for being unable to wait a mere hour, will one day stand at Jesus' "right hand at the day of [His] coming in a pillar of fire, being clothed with robes of righteousness, with crowns upon their heads, in glory even as [Christ is], to judge the whole house of Israel" (D&C 29:12).

It is the essence of developmental discipleship to move from difficulty—such as failing to wait one hour—on to that transcendent scene that lies ahead. It is the same developmental discipleship that should be the objective for all of us.

CHRIST'S CORRECTION

These next words show how Christ will often give us His diagnosis of a situation, but it is not necessarily a despairing diagnosis. It states the real deficiencies and invites us to work upon them successfully. He said, "My disciples, in days of old, sought occasion against one another and forgave not one another in their hearts; and for this evil they were afflicted and sorely chastened" (D&C 64:8).

Jesus' mentoring and tutoring often occurred in the form of searching questions, sometimes even wrenching questions. For example, the tender, thrice-put query to Peter: "Simon Peter, . . . lovest thou me?" (John 21:15).

The emancipation that can come with forgiveness is clearly part of the lubricant of love that the Lord wants to be pervasive in His Church. How long has it been since you may have forgiven someone—perhaps of something small—to emancipate them? How long has it been since someone emancipated you for some small misstep or miswording of a communication?

Ponder these next diagnostic comments given to Oliver Cowdery after his failed effort to translate: "You did not continue as you commenced" and "You took no thought save it was to ask" (D&C 9:5, 7). How often do you and I perform reasonably well in phase one, only to slacken in phase two or three? Or do we expect our effortless petitions to the Lord to be quickly and automatically rewarded?

Christ often corrected before commending. To the woman from Samaria, and her people, He initially said, "Ye worship ye know not what" (John 4:22). Then, however, Jesus responded to her personal faith in the coming Messiah by saying to her that which, until then, He had not similarly disclosed: "Jesus saith unto her, I that speak unto thee am he" (v. 26).

The brother of Jared experienced three hours involving divine correction. Yet this correction did not preclude the later and superb commendation to the brother of Jared: "Never has man come before me with such exceeding faith" (Ether 3:9). This is the Lord we worship, and His divinity is seen in His



ABOVE LEFT: BROTHER PYRUM; RIGHT: "LOVEST THOU ME, MORE THAN THESE," BOTH BY DAVID LINDSLEY

qualities, His work in our lives, and the mentoring and tutoring examples that are supplied.

Now, you are going to live out your lives in contemporary society. It is a society in which, instead of a rush to judgment, there is almost a rush to mercy, because people are so anxious to be nonjudgmental. Many have quite a confused understanding of mercy and justice. People tend to shy away from correction even when it might be helpful. Of this tendency, C. S. Lewis wrote: "The Humanitarian theory wants simply to abolish Justice and substitute Mercy for it. . . . Mercy, detached from Justice, grows unmerciful. That is the important paradox. As there are plants which will flourish only in mountain soil, so it appears that Mercy will flower only when it grows in the crannies of the rock of Justice: transplanted to the marshlands of mere Humanitarianism, it becomes a man-eating weed, all the more dangerous because it is still called by the same name as the mountain variety" (*God in the Dock: Essays on Theology and Ethics* [1970], 294).

Consider this. To the highly conscientious Brigham Young, who sacrificed so much so frequently, the tutoring counsel was "Take especial care of your family" (D&C 126:3). Is it not the case, brothers and sisters, that often the highly conscientious also need counsel, though perhaps of a different sort? Course corrections continue to be vital for us all.

To the mother of James and John, who wanted her sons to sit on Jesus' right and left hands, Jesus noted

simply that the Father had already made that decision (see Matt. 20:21–23). Jesus understood perfectly the maternal instincts that were at play in this mother's questing for her sons. As always, His response was measured and appropriate. We sometimes ask, don't we, for things the implications of which we do not fully understand? Some of the most important prayers we have offered are those that were not answered as we hoped they might have been. There is mentoring in that process too. No wonder the scriptures teach that we are to ask in faith but we are also to strive to ask and to petition for that "which is right" (3 Ne. 18:20; see also 3 Ne. 26:9; D&C 88:64–65).

DISCIPLESHIP OF JESUS

The eloquence of Jesus' example of long-suffering and patience with each of us is surely something we must emulate—more than we usually do—in our relationships with each other! Jesus reassured us in this connection that "mine arm is lengthened out all the day long" (2 Ne. 28:32). What marvelous and merciful imagery! The current Brethren have a saying, "How

Christ often corrected before commending. To the woman from Samaria He initially said, "Ye worship ye know not what" (John 4:22). Then, however, Jesus responded to her personal faith in the coming Messiah.



CHRIST AND THE SAMARITAN WOMAN BY CARL HEINRICH BLOCH, DET NATIONALHISTORISKE MUSEUM PÅ FREDERIKSBORG, HILLERØD



In the comforting words of the Prophet Joseph Smith, God has, from the foundation of the world, made "ample provision" to bring all His purposes to pass, even though at times we may be puzzled and perplexed.

many tellings does it take?" It is a saying that is used in a kindly way, sometimes wistfully. Most of us shouldn't be surprised if some of life's hardest lessons require repetition. We recognize that we have taken the course before, and here we go again! It is a function of the long-suffering and the mercy of the Lord—until we get it right.

Real adoration of Jesus as our Savior but also as the perfect leader will lead us to emulation of Him. After all, He said, "Take my yoke upon you, and learn of me; for I am meek and lowly" (Matt. 11:29). Brothers and sisters, we cannot really learn any deep or lasting things about Jesus unless we take His yoke upon us. Then, though on our small scales compared to His, the relevant experiences will teach us keenly and deeply about Him and His divine attributes. There is nothing abstract about it at all. It becomes a very personal thing for us.

It is significant that He conjoined the word "learn" with "meek and lowly." No spiritual infusion can really occur except we are sufficiently meek and lowly to let it sink into the marrow of our souls. Life has a way, doesn't it, of giving us an adequate supply of such learning? These experiences at the time may seem so micro, but they are often very, very significant in terms of the developmental discipleship with which we should be so concerned.

I share with you now, not hesitantly but with some anxiety because the words can be misunderstood, a revelation that has to do not only with the Lord's timetable for all of the world but also with our individualized experiences. These too have been divinely foreseen, and they are included in these words of Jesus: "But all things must come to pass in their time" (D&C 64:32). Though tersely expressed, this insight is profoundly and reassuringly important to each of us personally. In the midst of today and the here and now, you and I may not see the marvelous pattern and divine design in our lives. One day as we look back, the pattern and the mosaic will be much more clear. For now, we are to have faith not only in the Lord and His overall macro-timetable but also in His timetable for each of us individually! In order for us to have that

kind of faith and not be unnecessarily bruised and battered, we must allow, more than we do now, for the fact that the Lord's timetable must take into account: (1) our agency and the agency of others, (2) His merciful long-suffering that He extends to us, and (3) the need for Christ to hold all things together.

In the comforting words of the Prophet Joseph Smith, God has, from the foundation of the world, made "ample provision" to bring all His purposes to pass, even though at times we may be puzzled and perplexed (see *Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith [1976], 220).

OUR CLINICAL MATERIAL

Your lives, your friendships, your marriages, your families, your neighbors and coworkers currently constitute the sample of humanity which God has given you. We are each other's clinical material, and we make a mistake when we disregard that sober fact. No wonder, therefore, we feel stress at times. The wise and insightful President Brigham Young said this: "There are no two faces alike, no two persons tempered alike; . . . we are tried with each other, and large drafts are made upon our patience, forbearance, charity, and good will, in short, upon all the higher and Godlike qualities of our nature" (in *Deseret News*, 6 July 1862, 9). Now, you are going to have days when people make a large draft on your patience, when they lay claim to your long-suffering that you may feel they don't quite deserve. This is part of the chemistry that goes on in discipleship if we are serious about it, as we constitute each other's clinical material.

It is within these circles of influence that you can strive to carry out all the dimensions of the second great commandment, including giving praise, commendation, and occasional correction. It is good for us to develop further our relevant skills. Paul prescribed, however, "speaking the truth in love" (Eph. 4:15). There is something about others' knowing that we love them which conveys, accompanies, and helps something to get through. We may speak the truth to a person who doesn't like compliments. We may speak the truth to a person who can't stand any sort of suggestion or reproof. If we speak the truth in love, however, there is a much greater chance that what we say will find its mark in the hearts and the minds of other people.

You and I can sense when people speak to us in love. I never have any question, for instance, about my wife, Colleen, when she gives me suggestions, even when I do not regard them as convenient. Yet I never have to stop and question her motives or decode the communication. I know she loves me, and I let what she is telling me, however inconvenient it may be, come inside. So it is when we do as Paul says and speak the truth in love.

Isn't it interesting that Jesus was the great praise giver, whether to the centurion (see Matt. 8:5–10) or, as already observed, to the woman of Samaria (see John 4:11–18), to Hyrum Smith (see D&C 124:15), or to the Saints at Thyatira? (see Rev. 2:18–19).

Much more often, we too can give others “the garment of praise” (Isa. 61:3). There are so many people with no such clothing in their wardrobes—or only a T-shirt. They shiver for want of a little praise. Meanwhile, each of us has far more opportunities for bestowing deserved praise than we ever use! How long since you've done that? Perhaps today for many of you. Maybe too long for some of you.

It is important for us to ask ourselves, Can we give and receive correction as well as giving and receiving commendation? We are cautioned by Paul, interestingly enough, not to reprove others too much, causing them to “be swallowed up with overmuch sorrow” (2 Cor. 2:7). President Brigham Young, ever practical as well as spiritual, said we should never reprove beyond the capacity of our healing balm to reach out to the person reproved (see *Deseret News*, 6 Mar. 1861, 1).

The context in which your discipleship is developing and is under way reminds me of what the Prophet Joseph Smith was told in connection with the impending Civil War in America: “Ye know not the hearts of men in your own land” (D&C 38:29). We can be pretty cloistered without realizing it. We can be unaware of larger and subtle trends that are developing. For instance, the time in which you live is one of moral decline in many respects. This decline has been deep, it has been steep, and it has occurred “in the space of not many years” (Hel. 4:26).

Meanwhile, today's cultural gurus have you in their crosshairs as they promote in various ways the proclivities of the natural man and the natural woman. They will push, entice, and lure you accordingly, using all the secular caresses. Resist—for you are not only precious per se, but you also constitute the cadre of the kingdom of God!

APHORISMS TO REMEMBER

I would like to share with you several aphorisms with some illustrations squeezed out of experience, containing, hopefully, some inspiration. You will appreciate, from your own experience, those lines from the Book of Mormon about how we sometimes “cannot say the smallest part which [we] feel” (Alma 26:16). I am going to try anyway!

1. In times of darkness, remember there is a difference between passing local cloud cover and general darkness. At the suggestion of my wife, may I illustrate?

When I was in action in the spring of 1945, as a not too effective and very frightened young infantryman in Okinawa, I sometimes sent home what were called



During World War II, I sometimes sent home “V-mails,” which were not much more than a postcard. In one I wrote, “I had a C-ration biscuit and rainwater for my sacrament. That proves it is not the ingredients, but the Spirit. It was wonderful. The mud is terrible here. . . . Many things have so strengthened my faith, but I can hardly wait to go on a mission.”

“V-mails”—tiny little sheets of paper. They were really not much more than a postcard, but they were the best we could manage in foxholes. My father kindly saved all my letters from the service and all my letters from the mission field.

On one of those V-mails I noted recently that I had “blessed my own sacrament in a foxhole. . . . I certainly felt better. . . . I try to look at the big picture of life and everything seems OK.”

In another V-mail, “Please don't worry, I'll be OK. I am in Good Hands.”

In another little V-mail, “Today is Sunday. I have tried to make it a point to know so I can bless my sacrament, otherwise it is just another day.” In another, “I had a C-ration biscuit and rainwater for my sacrament. That proves it is not the ingredients, but the Spirit. It was wonderful. The mud is terrible here. . . . Many things have so strengthened my faith, but I can hardly wait to go on a mission.”

I was still 18. I have searched the letters carefully but in vain for anything profound or greatly wise in them. Nevertheless, I express my gratitude to the Lord and to my parents for training that caused me to want to partake of the sacrament and to begin to think firmly of a mission in my future.

2. Signs, if they are not supported by the righteous life and the continued influence of the Holy Ghost, have a short shelf life. Indeed, one of the repetitive ironies of religious history is that those who are the first to demand signs are usually the first to discount or to forget them! Such was the case with some ancient Nephites who demanded signs at the time of the birth of Jesus. The signs had to be on precise schedule, as you recall. The wonders and the signs finally came, and all the disbelievers fell to the earth (see 3 Ne. 1:17–18). Yet within two or no more than three years “the people began to forget those signs . . . and began to disbelieve all which they had heard and seen” (3 Ne. 2:1). Please cultivate the gift of the Holy Ghost and have it be constant with you.

3. Pure charity is most elegant when it is expressed personally and quietly and when it is not a ritual expression of an assignment.



The sea may be roiling at times with waves of emotion or by billows of anger. Then, for us too, the calming of the Master becomes crucial.

4. Never mistake a fashionable tide for the sea itself. Though real and dangerous, the “gulf of misery” is not the entire ocean (see 2 Ne. 1:13). He who created the vast oceans will help us navigate all the tricky tides and gulfs. Besides, we must remember that the fashions of the world—whatever they may be, intellectually and otherwise—will pass away, as Paul has reassured us (see 1 Cor. 7:31). So many “trendies” who live in our time oscillate over the obsolescent without quite realizing it!

5. Firmly determine the direction in which you will face—toward the Lord—and then let the secular spinmeisters do their thing. Your hearts and your heads will not be turned by their ceaseless and clever spinning, however they may try. And try they will! You must determine the direction in which you face.

6. We cannot expect to live in a time when men’s hearts will fail them except the faithful experience a few fibrillations themselves. We won’t be entirely immune from feelings that go with these fibrillations.

7. Though our view of eternity is reasonably clear, it is often our view of the next mile which may be obscured! Hence the need for the constancy of the gift of the Holy Ghost. I think you will see this a number of times in your lives. You have cast your minds

forward and are fixed on the things of eternity, and all of that is proper and good, but there is sometimes fog in the next hundred yards. You can make it through, but don’t be surprised when it is the short-term obscurity through which you must pass as a result of your faith in the long-term things.

8. How can we expect to overcome the world if we are too insulated from its trials and challenges? You will experience at times what might be called some redemptive turbulence. Think, for instance, of the Master and the roiling Sea of Galilee, tossed by the “wind boisterous” and “contrary,” and the anguished cry of His followers as in the lyrics we sing, “Master, the tempest is raging” (see Matt. 14:22–33; *Hymns*, no. 105). Yet that tempest actually occurred on a tiny little sea only 12 miles by 7 miles! Nevertheless, for that moment, Galilee constituted the real world for those anxious disciples!

So it is with the little sectors of our lives. The sea may be roiling at times with waves of emotion, such as when one is offended, or by billows of anger, or, more commonly, by self-pity that threatens to swallow us up. Then, for us too, the calming of the Master becomes crucial. Remember how it was: after Christ and Peter came back “into the ship, the wind ceased” (Matt. 14:32). He can do that for us if we will let Him. It doesn’t matter how small our Galilee may seem; the boisterousness and the tempest will at times rage, but the remedy is still the same.

9. Elder Mark E. Petersen (1900–1984) of the Quorum of the Twelve Apostles once cautioned the General Authorities, “Adulation can be our ruination” (quoted in Neal A. Maxwell, “Popularity and Principle,” *Ensign*, Mar. 1995, 15). As one looks at Jesus again, the perfect example, there is no incident wherein He ever played to the gallery or curried favor or praise. Neither did He ever take an indulgent dip in the pool of self-pity. Nor did He ever know the intoxication that comes from recognition. Such tipping is not entirely unknown among us. Unlike Jesus, most of us are familiar with the fruit of that vine. This addicting nectar of recognition is not prohibited specifically in section 89 of the Doctrine and Covenants, but it is elsewhere! We are most likely to imbibe that nectar, by the way, when we feel underwhelmed or unappreciated. It is then that we may frequent the saloon of self-pity. One of the great things that we can do for each other is to stay away from that place. Hence my stress on providing deserved commendation and the love that is so precious.

How wonderful it is (and we have all had these experiences) when we can gather in circles of friendship large or small with shared gospel values. Sharing is like gathering around conversational bonfires that grow warm and bright against the horizon. You will find the memories of these bonfires will achieve a lastingness—not of what you wore or of what the menu was, but rather because of the shared expressions of love and testimony. Especially helpful are the memories of those

individuals and friends who are exemplars for you and me by the manner in which they strive so steadily and unapologetically to wear the whole armor of God.

These special moments—one-on-one, in small groups, in corridors, hallways, or wherever—do something so subtle that we are scarcely aware that it is happening. Yet these help to further define our relationships with the Lord and with each other. It is often the one-liners that come from these special moments which have such a long shelf life and which help us long after the dispersal of those friends has occurred.

Meanwhile, we remain responsible to develop and to use our capacity to love. I turn to President Brigham Young again. He said, “The principle of love within us is an attribute of the Deity, and it is placed within us to be dispensed independently according to our own will” (in *Deseret News*, 4 Apr. 1860, 34). We decide how we express love. The Latter-day Saints “have got to learn that the interest of their brethren is their own interest, or they never can be saved in the Celestial Kingdom of God” (in *Deseret News*, 18 June 1856, 116). So profound, so powerful.

In the relationships of which I speak—the mentoring, the tutoring, the commending, and occasionally the correcting—every one of us has ample clinical

I remind you of the great encouragement which is also a directive: “What manner of men [and women] ought ye to be? Verily I say unto you, even as I am” (3 Ne. 27:27).



LEFT: THREE NEPHITES. BY GARY L. KAPP. ABOVE: RIGHT: DETAIL FROM BRIGHAM YOUNG'S FAMILY. BY WILLIAM WARNER MAJOR. COURTESY OF MUSEUM OF CHURCH HISTORY AND ART.



President Brigham Young said, "The principle of love within us is an attribute of the Deity, and it is placed within us to be dispensed independently according to our own will." The Latter-day Saints "have got to learn that the interest of their brethren is their own interest, or they never can be saved in the Celestial Kingdom of God."

opportunities to develop our capacity to love. Many of these opportunities, however, are like people. If we are not careful, they can pass us by unnoticed (see Morm. 8:39).

Fortunately, in addition to these bonfires there are blessed individual reveries that come to us in life. These are heartfelt moments when we are reflective, and they touch us deeply. But they are so fleeting. The day will come, brothers and sisters, when these reveries will not only be touching and heartfelt but everlasting in their splendor! For now they are exceedingly brief, and we are left to press forward. We need reflective leisure to ponder, but if there were too much of it, or if these moments were too prolonged, they would soon dissolve and lose their spiritual symmetry. So the reveries come, but they are brief, and then it is back to class in the curriculum the Lord has for each of us.

DEVELOPMENT OF DISCIPLESHIP

The tilt of your soul now can further shape all the days that follow! If you become too insulated, too encrusted, too self-contained, too self-concerned, those patterns will end up constraining you like invisible barriers and borders in the days and years ahead. Stretch. Reach for that kind of developmental discipleship that will take you beyond where you thought you could go.

Isn't it marvelous that, as happy as you have been in certain moments of your life, you know the happiest days lie ahead because of the hopefulness of the gospel? Isn't it interesting that in the moments when you have felt most illuminated, nevertheless the brightest days still lie ahead? The blessings of the Lord can take you far beyond where you thought you could go.

I should like to bear my testimony that the Restoration will push and even crowd you at times because of the rapidity of the events that come upon us. Never be reluctant to be part of the Restoration and its onrollingness, and you will find yourself wafted in your spiritual development far beyond where you thought you could go. Events will come along that will more sharply define the Restoration

for the human family. The need will be even greater for mentors and tutors to help people understand the significance of what they have heard and what they have seen involving the Restoration.

Finally, we must have the awareness, as we worship God the Father and His Son Jesus Christ, that God has all of the capacity He needs to save His children. In one sense you and I may say, What can we give God, who seems to have everything? The one thing we can give Him that He does not have and that He will not take is our wills. This is the act of spiritual submissiveness in which, like Jesus, the perfect mentor, we let our wills be swallowed up in the will of the Father. Such is a gift you can give that He desires from all of us.

To that end I bear my witness not only that Jesus lives but, in my feeble way, of how He lives! I remind you of the great encouragement which is also a directive: "What manner of men [and women] ought ye to be? Verily I say unto you, even as I am" (3 Ne. 27:27). In that discipleship there is joy unbounded that lies ahead; therefore, we can and should tolerate such mentoring and tutoring as may be necessary to get us where we can and should go. This is the generation that can roll forth the borders of this kingdom and have influence for good in the world such as has never been before.

I have mentioned Okinawa, hoping you have forgiven that autobiographical addendum. There was a young man from Lynndyl, Utah, whom I met in World War II: Dean Nielson. He had been a student leader at Delta High School, as I recall. My memory of him is of a special young man who strove to put on the whole armor of God. I loved him for his sweetness and his innocence and was deeply saddened when he was killed on Okinawa, unwed. I learned later that his family was in doubt for 30 days about what had happened to him.

I then thought and I now say that since that very day of his death the Lord has used in the spirit world the abundant gifts and talents of Dean Nielson, just as surely as if he had been allowed to remain here. Therefore, one of the rendezvous to which I look forward is to see my friend again and to thank him for being part of the kind of warming bonfire which he, in his fundamental goodness, exemplified for me and others. We have not only "miles to go before [we] sleep" but also rendezvous to keep (Robert Frost, "Stopping by Woods on a Snowy Evening").

In the marvelous plan of salvation the mentoring Lord brings us along on each side of the veil, because He loves us. The sooner we can submit our wills to the Father as Jesus did, the greater will be the divine delight and the joy in us. □

From a talk given at a Church Educational System fireside at Brigham Young University on 6 February 2000.

Gospel topics: adversity, discipleship, encouragement, hope, Jesus Christ, meekness, praise



“DRAW NEAR UNTO ME”

THE PRIVILEGE AND POWER OF PRAYER

BY ELDER JOHN B. DICKSON
Of the Seventy

*Praying is not only a commandment
but also one of the greatest of all privileges
given to the sons and daughters of God.*

A mental picture of Jesus teaching His followers to pray to the Father brings sublime feelings to the heart. On one occasion in the Americas, we find the resurrected Savior surrounded by little children who were encircled by a multitude of faithful Saints on bended knee. Listening intently, the people were overcome with joy as He “prayed unto the Father” words that “cannot be written” (see 3 Ne. 17:11–18).

Like us, Jesus Christ, our exemplar and advocate with the Father, was born into this earth life and faced with uncertainties, challenges, and temptations. The Savior taught us by both word and example that we don’t have to be alone while in the unfamiliar surroundings of this mortal probation. There is great security in knowing that we can communicate with our Heavenly Father and that He will hear our sincere prayers.

The following steps are taught to those who are learning to pray:

1. Our Heavenly Father,
2. We thank thee . . .
3. We ask thee . . .
4. In the name of Jesus Christ, amen.

This basic format is helpful and always appropriate, no matter how complex our prayer might be. Let us examine these four elements of prayer.

There is solace in knowing that He hears and that He cares, but we must take advantage of His invitation to call upon Him.

WE PRAY TO OUR HEAVENLY FATHER

Praying is not only a commandment but also one of the greatest of all privileges given to the sons and daughters of God. There is solace in knowing that He hears and that He cares, but we must take advantage of His invitation to call upon Him. “Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you” (D&C 88:63).

Jesus Christ set the example regarding how to pray as well as unto whom we should pray. He clearly taught that we are to pray to our Heavenly Father. While visiting the inhabitants of ancient America, the Savior instructed, “Pray in your families unto the Father, always in my name, that your wives and your children may be blessed” (3 Ne. 18:21).

Children of God have many reasons to pray to their Heavenly Father. These reasons include a heart’s sincere desire to express gratitude for blessings received, calling upon Heavenly Father as a family, petitioning Him in public prayer, pleading for forgiveness, or seeking divine intervention to preserve life itself.

“WE THANK THEE . . .”

As children of God, we are dependent upon Him for all that we have, even the very breath we take (see

Mosiah 2:21). Our natural tendency as we come to know and love the Lord is a desire to express gratitude for these abundant blessings. Often we reflect on the innumerable blessings that have come to us and can't wait until we can just be alone and express thanks, without any particular thought of further requests. It would seem awkward and lacking in respect to ask for more if we have failed to thank the Lord for blessings already received.

Paul said to the Saints at Thessalonica: "Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thes. 5:17–18).

The Lord is not pleased when we fail to express gratitude. "And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments" (D&C 59:21).

A poignant example of the Savior's response to ingratitude is illustrated by His healing of the 10 lepers:

"And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

"And they lifted up their voices, and said, Jesus, Master, have mercy on us.

"And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

"And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

"And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

"And Jesus answering said, Were there not ten cleansed? but where are the nine?

"There are not found that returned to give glory to God, save this stranger.

"And he said unto him, Arise, go thy way: thy faith hath made thee whole" (Luke 17:12–19).

Let us remember to constantly express gratitude for blessings received.

"WE ASK THEE . . ."

Both personal revelation and revelation for the benefit of mankind come as answers are sought through sincere prayer. As Abraham was about to be sacrificed to false gods, deliverance didn't come until he called upon the Lord for divine help:

"And as they lifted up their hands upon me, that they might offer me up and take away my life, behold, I lifted up my voice unto the Lord my God, and the Lord hearkened and heard, and he filled me with the vision of the Almighty, and the angel of his presence stood by me, and immediately unloosed my bands;

"And his voice was unto me: Abraham, Abraham,

The father of President David O. McKay, troubled as a missionary by discouragement, "repaired to a cave on the shore of the North Sea . . . in prayer. . . . He poured out his soul to God as a son would appeal to his father. The answer came: 'Testify that Joseph Smith is a prophet of God!'"

behold, my name is Jehovah, and I have heard thee, and have come down to deliver thee" (Abr. 1:15–16).

The Restoration of the gospel in our present dispensation was not initiated until the Prophet Joseph Smith sought answers through solemn, personal prayer. From his own account we read:

"In the midst of this war of words and tumult of opinions, I often said to myself: What is to be done? Who of all these parties are right; or, are they all wrong together? If any one of them be right, which is it, and how shall I know it?

"While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads: *If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. . . .*

"At length I came to the conclusion that I must



either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to 'ask of God,' concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture" (JS—H 1:10–11, 13).

We know that as he ventured, the marvelous process of the Restoration was begun. As the Restoration moved forward, revelation after revelation came forth as questions were asked in sincere prayer.

King Benjamin, the great Book of Mormon prophet-king, is an example of a righteous man who wanted to teach his people how to live in such a way as to ultimately receive the blessings of eternal life. He did all in his power to set a righteous example; and the Lord not only heard his sincere prayers but also sent an angel, who said: "Awake, and hear the words which I shall tell thee; for behold, I am come to declare

unto you the glad tidings of great joy.

"For the Lord hath heard thy prayers, and hath judged of thy righteousness, and hath sent me to declare unto thee that thou mayest rejoice; and that thou mayest declare unto thy people, that they may also be filled with joy" (Mosiah 3:3–4).

This good man's faith, desire for the welfare of his people, and personal worthiness were rewarded as his people took upon themselves the name of Christ and were blessed with peace and prosperity.

Our Heavenly Father loves us and has a much greater vision than we do regarding those things that will give us eternal happiness. Jesus said, "For your Father knoweth what things ye have need of, before ye ask him" (Matt. 6:8). With our prayers we need to indicate, "Thy will be done," and truly mean it.

A few years ago I was observing a bug as it moved across the floor. From my vantage point I could see that

approximately 15 feet ahead he was going to run into an obstacle that would cause him to lose quite a bit of travel time. I wanted to say, "Little bug, if you will change your direction and go 25 degrees to the left, you will save yourself a lot of time and trouble." But of course he continued his path and ran head-on into the obstacle. He butted his head against it no fewer than 20 times as he first made a series of futile attempts to the right, then finally found his way around to the left.

I thought, *Is it not so with us and the Lord?* Is His vantage point not higher and greater than our own? Does He not know how our prayers need to be answered, even before we ask for His help? Through the scriptures, through prophets, or by the influence of the Spirit, does He not invite us to turn 25 degrees to the left or to the right where He can keep us safe and out of harm's way, when our natural instincts would take us in another direction and oftentimes into sorrow or suffering?

As the Prophet Joseph Smith languished in the Liberty Jail amidst bitterness and persecution, he asked the Lord, Why? He probably wasn't referring so much to his physical situation, which was deplorable, as he was to the fact that his family and his people were scattered in the wilderness and that the wonderful cause of Zion seemed to be stalemated. In answer to the Prophet's prayer the Lord said, "Know thou, my son, that all these things shall give thee experience, and shall be for thy good. The Son of Man hath descended below them all. Art thou greater than he?" (D&C 122:7-8). Obviously the Lord knew that both Joseph and the Church would be stronger because of the challenges both were called upon to endure.

President David O. McKay reminded us of the importance of communication with our Heavenly Father, even while we are being seriously challenged. He said: "Great events have happened in this Church because of such communion, because of the responsiveness of the soul to the inspiration of the Almighty. I know it is real. You will find that when these most inspirational moments come to you, you are alone with yourself and your God. They come to you probably when you are facing a great trial, when a wall is across your pathway, and it seems that you are facing an insurmountable obstacle, or when your heart is heavy because of some tragedy in your life. I repeat, the greatest comfort that can come to us in this life is to sense the realization of communion with God."

He went on to say: "Great testimonies have come in those moments. It is just such experience as that which came to my father in the north of Scotland when he prayed to God to remove from him the spirit of gloom and despondency that overwhelmed him. After a night

of worry and restlessness, he arose at daylight and repaired to a cave on the shore of the North Sea. He had been there before in prayer. There, just as the rays of the morning light began to come over the sea, he poured out his soul to God as a son would appeal to his father. The answer came: 'Testify that Joseph Smith is a prophet of God!' The cause of his discouragement flashing upon his mind, he said aloud: 'Lord, it is enough!'" (*Man May Know for Himself: Teachings of President David O. McKay*, comp. Clare Middlemiss [1967], 25).

WE CLOSE WITH "IN THE NAME OF JESUS CHRIST, AMEN"

Jesus instructed the Nephites that they should "pray . . . unto the Father, always in my name" (3 Ne. 18:21). Writing to the Colossians, the Apostle Paul instructed, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). Hence every prayer should be offered to our Heavenly Father in the name of His Son, Jesus Christ.

President Gordon B. Hinckley stated: "Of all the great and wonderful and inspiring promises I have read, the most reassuring to me are the words of the Savior: 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.' (Matt. 7:7.) . . . Let us never forget to pray. God lives. He is near. He is real. He is our Father. He is accessible to us" ("Pillars of Truth," *Ensign*, Jan. 1994, 2).

While in mortality may we be wise enough to constantly call upon the Father in the name of His Only Begotten Son. As we pray in the manner we have been taught,

we can avoid the lack of personal growth and the self-induced loneliness that are natural consequences of a failure to respond to His invitation. It gives great comfort to the soul to know that "He is our Father" and that "He is accessible to us." □

Gospel topics: faith, gratitude, prayer, revelation

LET'S TALK ABOUT IT

Most Ensign articles can be used for family home evening discussions. The following questions are for that purpose or for personal reflection:

1. What does the Savior's example teach us about to whom, how, and why we pray?
2. What do the examples of such leaders as Abraham, King Benjamin, and the Prophet Joseph Smith teach us about prayer?
3. What are some of the blessings in our lives for which we can give thanks to God?
4. How can we more effectively respond to the divine invitation, "Draw near unto me"?

"You will find that when these most inspirational moments come to you, you are alone with yourself and your God. . . . The greatest comfort that can come to us in this life is to sense the realization of communion with God."—President David O. McKay

BE SOMEONE'S ANGEL

BY GERALD A. PRICE

A trusted friend suggested that perhaps I was the one to act in answer to my prayers for someone else.

Sometimes we struggle to help family members in need. Perhaps at times we want to say, as did Alma, "O that I were an angel, and could have the wish of mine heart, that I might go forth and . . . cry repentance" (Alma 29:1) unto our own family members!

Concerned over the choices of a loved one, I seemed to be filled with the same frustrations that Alma expressed. However, after months of concern and prayerful consideration, I concluded, as did Alma, that "I ought to be content with the things which the Lord hath allotted unto me" (Alma 29:3).

Still, the struggles continued to weigh heavily on me. I took occasion to discuss this problem with a friend and associate. After I shared the situation with him, he asked me: "What are *you* doing to solve the problem?"

"I'm praying a lot," I replied quickly.

"Are you praying for an angel?" he asked pointedly.

I thought of the words given to Alma the Younger by an angel of God:

"Behold, the Lord hath heard the prayers of his people, and also the prayers of his servant, Alma, who is thy father" (Mosiah 27:14).

My answer to the question came more slowly.

"Yes," I replied. "I am praying for divine intervention."

"Jerry," he said kindly, "God will not ask you what you prayed *for* but rather what you have *done*. My guess is *you* are the angel. Go and deliver the message."

Could it be that the Lord would expect me to be a messenger to my loved one?

With my friend's counsel in mind, I continued to study the matter and ponder the scriptures. My first clue came as I read the story of the brother of Jared, who was faced with the problem of providing light for his vessels. The Lord asked of him, "What will ye that I

should do that ye may have light?" (Ether 2:23). Could it be that the Lord would ask of me, "What will ye that I should do on behalf of your family?" In such a case it would be unreasonable for me to expect the Lord to act until I, like the brother of Jared, had developed a plan and showed my willingness to do all I could do.

As with the brother of Jared, who still had 344 days of a difficult journey ahead, the challenge for me had not gone away simply because I prayed with real intent. Now my task was to search for the words and counsel to help my loved one. I must not expect the angels to deliver messages or do work that *I* should be doing.

My next clue came as I read the words of Nephi: "Do ye not remember that I said unto you that after ye had received the Holy Ghost ye could speak with the tongue of angels? . . .

"Angels speak by the power of the Holy Ghost; wherefore, they speak the words of Christ" (2 Ne. 32:2-3).

I came to understand that if we have the Holy Ghost, we can speak with the "tongue of angels"—with power to deliver the words of Christ.

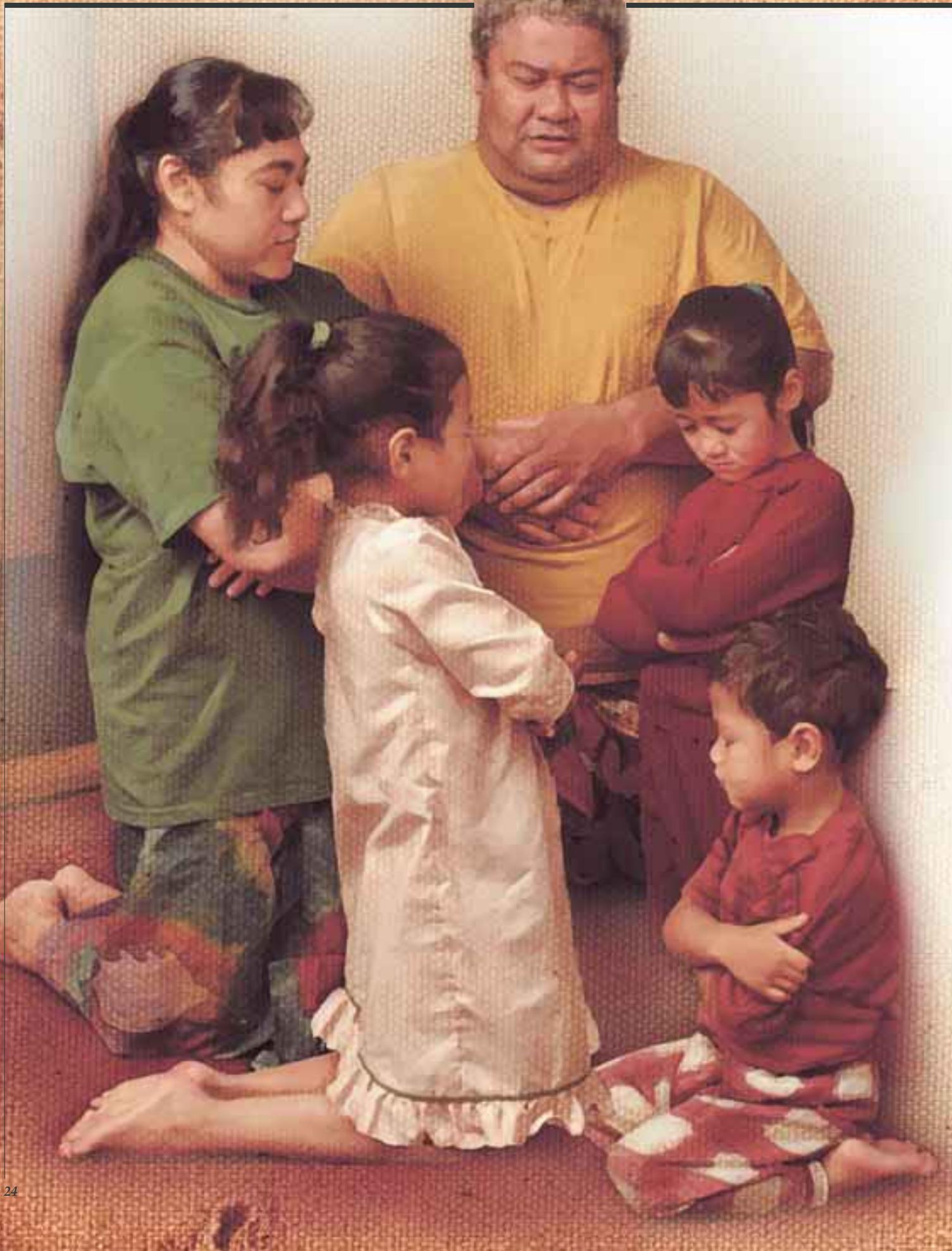
I marveled as this understanding flowed through me. I could not know, of myself, the words to speak, but by the power of the Holy Ghost I could speak with the tongue of an angel. Jacob, before teaching in the temple, "first obtained [his] errand from the Lord" (Jacob 1:17). While I, of myself, might not know what to say, I knew that if I prayerfully approached the Lord to obtain

"mine errand" and sought the guidance of the Holy Ghost, I might also speak appropriately to my loved one with the tongue of an angel. Finally I was ready to follow the advice to "go and deliver the message." □

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Gospel topics: parenthood, problem solving





“NO SUBSTITUTE FOR FAMILY PRAYER”

BY H. KENT RAPPLEYE

Modern prophets have consistently taught that family prayer is essential if we are to protect our families from the perils of today's world.

The counsel of the prophet was plain and to the point: “Parents, safeguard your families. . . . Pray together. *There is no substitute for family prayer when all kneel together before the Lord.*”¹

Somehow when I had listened to President Gordon B. Hinckley speaking in general conference, I must have let those words be overshadowed by his announcement a few sentences later that the Nauvoo Temple would be rebuilt. Yet as I reread his talk in the *Ensign*, I realized that here was inspired counsel no one could afford to ignore: *nothing* can take the place of kneeling with our families and petitioning God for His help, guidance, and mercy. If we would help save and strengthen our families, nothing else we do can replace family prayer.

It is counsel that President Hinckley has consistently offered. A decade ago, in a First Presidency message in the *Ensign*, he similarly taught that “a return to the old pattern of prayer, family prayer in the homes of the people, is one of the basic medications that would check the dread disease that is eroding the character of our society.”²

It is a call that other prophets have consistently sounded throughout the history of the Church. Following the sorrow and tragedy of World War I, for example, President Heber J. Grant shared his feelings about family prayer: “I am convinced that one of the greatest things that can come into any home to cause the boys and girls in that home to grow up in a love of God, and in a love of the gospel of Jesus Christ, is to have family prayer. . . . I believe that there are very few that go astray, that very few lose their faith, who have

No one can afford to ignore the inspired counsel of a living prophet: *nothing* can take the place of kneeling with our families and petitioning God for His help, guidance, and mercy.

once had a knowledge of the gospel, and who never neglect their prayers in their families, and their secret supplications to God.”³

I have often reflected upon my own experience growing up in a home with family prayer. I don't remember ever being instructed by my parents on how to pray. It was just something we always did in our family. My earliest memories of prayer are kneeling as a family around the kitchen table, feeling the steady, unwavering faith of my father. Although he passed away more than a quarter of a century ago, I will be eternally grateful for his humble and sincere prayers. He had many sayings and proverbs he used to impart to us children,

but no phrase of his is more often remembered than one I heard him pray every time he spoke to Heavenly Father. It wasn't a vain repetition but a daily, heartfelt, and sincere petition: “Wilt Thou bless the poor and the needy, the sick and the afflicted, and those who have cause to mourn.” Little did I realize at the time that my father was teaching me compassion for others less fortunate and mercy for those in need. No lecture or lesson has had as far-reaching an impact on my soul as did this simple, faithful, heartfelt plea of my earthly father to our Heavenly Father.

I have since learned that although one's heart may be full and the desire great to share thoughts and feelings with Heavenly Father, there needs to be a special sensitivity to those who are participating. President Spencer W. Kimball taught that family prayers should be “appropriate to the need. A prayer of a single couple would be different from one for a family of grown children or for one of small children. Certainly, it should not be long when little children are involved,

or they may lose interest and tire of prayer and come to dislike it.”⁴

Wise parents will recognize the protective power of regular family prayer. President Kimball taught: “No mother would carelessly send her little children forth to school on a wintry morning without warm clothes to protect against the snow and rain and cold. But there are numerous fathers and mothers who send their children to school without the protective covering available to them through prayer—a protection against exposure to unknown hazards, evil people, and base temptations.”⁵

BE CONSISTENT

The challenge for parents in this age of rapid transit, rapid communication, and hectic schedules is that families can easily fall into the habit of rapid prayer or no prayer at all. Gathering the family together can be quite a challenge when everyone seems to be headed in different directions at different times. Even a half century ago, Church leaders were concerned with this intrusion of busy schedules into family life. President George Albert Smith cautioned the Saints: “I fear that, in the midst of the world’s confusion, of hurry and bustle, many times homes are left without prayer and without the blessings of the Lord; these homes cannot continue to be happy.”⁶

Later, President Kimball counseled: “When we kneel in family prayer, our children at our side on their knees are learning habits that will stay with them all through their lives. If we do not take time for prayers, what we are actually saying to our children is, ‘Well, it isn’t very important, anyway. We won’t worry about it. If we can do it conveniently, we will have our prayer, but if the school bell rings and the bus is coming and employment is calling—well, prayer isn’t very important and we will do it when it is convenient.’ Unless planned for, it never seems to be convenient.”⁷

BE FLEXIBLE AND CREATIVE

Some parents may get discouraged trying to hold family prayer. They have a desire to follow the counsel of our leaders, but because of conflicting work hours and school schedules, it sometimes seems impossible for them to gather their families to the same place at the same time. Even so, with faithful devotion to the words of the prophets and a little inspired creativity, families can find a way to pray together. Elder Joe J. Christensen, then of the Presidency of the Seventy, gave an encouraging insight to parents when he counseled: “Remember family prayer every day. With schedules as they are,

you may need to have more than one prayer.”⁸

Because of the steady example of my mother and father, I can bear personal witness of the value of these words of counsel from our leaders. When my parents had a family of four small children, family prayer in the morning was not too difficult to do on a regular basis. However, as we children got older, the morning schedule of our family became unpredictable and hectic. There were times when my father would have to leave for his job as an electrician at four or five in the morning. My mother would arise with him and they would have “family prayer” together before he left. Soon my sisters and brother would be up for work or school, and my mother would have “family prayer” with them. Many times I would be the last to arise in the morning and would rush to get ready and run out the door. Without fail, my mother would call

Many times I would be the last to arise in the morning and would rush to get ready and run out the door. Without fail, my mother would call to me, “Let’s have family prayer.”

to me, “Let’s have family prayer.” I would often complain that my ride was waiting or that I didn’t have time. I am most grateful that my mother would ignore my pleas and excuses and simply say, “You always have time for prayer.” In fact, my most prevalent memory of family prayer in the morning is when my mother and I prayed together. How grateful I am that she did not let busy schedules and the hustle and bustle of every-

one leaving for work and school get in the way of praying with her family, even though it sometimes was in stages. Now that our children are older, my wife and I often find ourselves kneeling in prayer with different ones at different times before they leave for the day. It is not uncommon to have “family prayer” three or four times in the morning.

DON’T LET IT SLIDE

President Hinckley has encouraged parents to be hopeful and to persist in holding family prayer, even if the blessings of doing so are not immediately apparent: “I give you my testimony that if you sincerely apply family prayer, you will not go away unrewarded. The changes may not be readily apparent. They may be extremely subtle. But they will be real, for God ‘is a rewarder of them that diligently seek him’ (Heb. 11:6).”⁹

Faithful adherence to the counsel of the prophet





will bring blessings. Most children probably don't realize the impact their parents' example will have on the rest of their lives, but parents must persevere.

President James E. Faust, Second Counselor in the First Presidency, once told of an interview President Kimball held with a bishop. President Kimball asked the bishop how often he held family prayer. The bishop responded that he tried to hold family prayer twice a day, but that his family probably averaged only once a day. The prophet answered: "In the past, having family prayer once a day may have been all

right. But in the future it will not be enough if we are going to save our families."¹⁰

In teaching that we should have family prayers in the morning and the evening, Church leaders have called for more than simply expanding the blessings we pronounce upon our meals. President Ezra Taft Benson taught: "Just a few words added to the blessing on the food, as is becoming the custom in some parts, is not enough. We need to get onto our knees in prayer and gratitude."¹¹

During difficult times family prayers in the morning and the evening will not always be enough. President Kimball said: "Never hesitate to gather your family around you for your prayers, especially in those times when more than morning and evening family prayer is needed. Extra needs require extra prayers."¹²

TEACH YOUR LITTLE ONES

Although children learn to pray as they listen to their parents pray, family prayer is meant to be a time for all the family to participate. Even very small children should have the opportunity to voice family prayer. "One cannot learn to pray by merely listening, but must be given experience."¹³ There is, of course, a proper order of things governing who should direct family prayers. "If the father is home, he takes charge, and calls on one of the family to pray. If father is not there, the mother is in charge. If both are gone, the oldest child is in charge, and every night and every morning, the family is on their knees in prayer to the Lord."¹⁴

As children participate in family prayer and hear their parents speak to God in humility, with faith in Jesus Christ, they can begin to learn things of the soul in a setting that cannot be duplicated anywhere else.

During family prayer, children may begin to consider the answers to the great questions of the ages: "Who am I?" "Why am I here?" "Where am I going?"

Through family prayer—and their own personal prayers that are thus encouraged—children will begin to learn that they are sons and daughters of a loving Father in Heaven, that they are here as part of a great and wise plan of happiness, and that they can hope to return to their Father after this life. It is through family prayer that children become acquainted with many eternal family values.

What an impact parents can have on their children if they pray as a family that their sons will prepare for and be worthy to serve missions! How powerful will be the message when parents pray that their daughters and sons will stay morally clean and keep themselves worthy to enter the holy temple to be sealed for time and all eternity! As parents plead for the Holy Spirit to be in their home, children will come to know the importance of seeking the Spirit in their own lives. As children hear their parents plead for help in resolving

difficult challenges and then witness the answers to those prayers, they will begin to develop a spirit of inquiry of their own. They will pray with a desire to knock, seek, and ask for help with problems and trials they face in their own lives (see Matt. 7:7–11). The spirit and behavior that parents leave as a model when they approach Heavenly Father in prayer will have an important, long-lasting effect on their children. As President Kimball once reminded parents, “Your little ones will learn how to talk to their Father in Heaven by listening to you as parents. They will soon see how heartfelt and honest your prayers are. If your prayers are a hurried and thoughtless ritual, they will see this too.”¹⁵

Parents can also learn much about prayer from their little ones, as did a group of Nephite parents when the resurrected Savior appeared among them and loosed the tongues of even their small children (see 3 Ne. 26:14). Often the words given to little children in prayer are more profound than they understand, but the humble, listening heart can hear the Holy Spirit speak through them.

DON'T WAIT TO BEGIN

Families that have not been having family prayer should not wait for some change in conditions or some ideal time to start. There is no better time to begin than now. Family prayer is a habit that should be part of a family from its beginning—when a husband and wife become one through marriage. But families that have not had the habit can usually begin it with little preparation; the parents—or mother or father if the parent is single—can lead out and teach or encourage the children to follow.

Sometimes there are special circumstances—a spouse or child who declines to participate, for instance. But if the spouse will permit prayer or if the child will be present, even without participating, a heart often can be won in the end by humble, persistent, loving example. Over time, the benefits of family prayer usually become obvious even to those who decline to participate, and they may be learning from what they observe, even when they do not realize it. Many are the stories of those who have been touched by prayers, both in the family group and in the solitary, yearning heart that would not give up on loving.

The end result is worth whatever sacrifices we make to build the habit—and often these are no more than small sacrifices of time. President Hinckley has said: “I know of no single practice that will have a more salutary effect upon your lives than the practice of kneeling together as you begin and close each day. Somehow the little storms that seem to afflict every marriage are dissipated when, kneeling before the Lord, you thank him

for one another, in the presence of one another, and then together invoke his blessings upon your lives, your home, your loved ones, and your dreams.”¹⁶

Following the devastation and terrible destruction that occurred after His crucifixion in the Old World, the Savior appeared to the Nephite people and comforted them with the counsel to “pray in your families unto the Father, always in my name, that your wives and your children may be blessed” (3 Ne. 18:21). What simple yet powerful direction to a people who had lost and suffered so much. What peaceful direction to all who suffer and need guidance in their families today.

Recently a good father and husband passed away unexpectedly in his home. He was only in his 55th year. His youngest son found him while the mother was away in a nearby city. The boy’s older brother and sisters were contacted at work. Friends and neighbors came to assist. The children gathered at the hospital with extended family and priesthood leaders. Medical personnel tried in vain to resuscitate the father, but he was gone. There was much sorrow and grieving. Mother was finally contacted and sped to the hospital, not knowing that her eternal companion had already passed away a few hours earlier and that her children had been heartbroken and awash in grief and pain for some time.

Upon arrival, this mother was informed of the loss of her husband and taken to the small hospital chapel where her children had been waiting. What a trial and test lay before this woman! As she entered the chapel, her children rushed to the comfort of her arms. Immediately, before much else was said, this wise and steady mother said to her sorrowing children, “Let’s have family prayer.” And so a family whose life and future had looked so bright and promising that morning knelt together, arm in arm, to petition their Father in Heaven to help and comfort them as they began the process of rebuilding shattered lives. The members of this family testify that God heard their prayer. From that moment on, there was strength and comfort. Testimonies were reaffirmed, hope was steadied, and love and understanding filled the family circle. Father was gone, but they knew it would be only temporary. Uniting in family prayer, they had been reminded that through the grace and Atonement and Resurrection of Jesus Christ, they would be together again as a family.

For this family, for other families in the Church, and for all families throughout the world, the words of a living prophet, President Gordon B. Hinckley, bring comfort, guidance, and promise of everlasting spiritual growth: “There is no substitute for family prayer.” □

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Gospel topics: family, obedience, prayer, unity

Over time, the benefits of family prayer become obvious. Many are the stories of those who have been touched by prayers, both in the family group and in the solitary, yearning heart.

NOTES

1. "Thanks to the Lord for His Blessings," *Ensign*, May 1999, 89; emphasis added.
2. "The Blessings of Family Prayer," *Ensign*, Feb. 1991, 2.
3. In Conference Report, Oct. 1923, 7–8.
4. *Teachings of Spencer W. Kimball*, ed. Edward L. Kimball (1982), 119.
5. *Teachings of Spencer W. Kimball*, 122–23.
6. *Sharing the Gospel with Others* (1948; second printing, 1950), 207.
7. *Teachings of Spencer W. Kimball*, 117–18.

8. "Rearing Children in a Polluted Environment," *Ensign*, Nov. 1993, 12.
9. *Ensign*, Feb. 1991, 5.
10. "The Greatest Challenge in the World—Good Parenting," *Ensign*, Nov. 1990, 33.
11. *The Teachings of Ezra Taft Benson* (1988), 460.
12. "We Need a Listening Ear," *Ensign*, Nov. 1979, 4.
13. *Teachings of Spencer W. Kimball*, 119.
14. *Teachings of Spencer W. Kimball*, 118.
15. *Ensign*, Nov. 1979, 4.
16. "Except the Lord Build the House," *Ensign*, June 1971, 72.



Pioneering in

High in the mountains 150 miles southeast of Nairobi, the gospel is thriving among the people of Chyulu, Kenya.

BY E. DALE LEBARON

Some time ago, I went to Africa to gather oral histories in my role as a professor of Church history at Brigham Young University. My visit to Chyulu, Kenya, was an unforgettable experience. The journey was difficult. The 150-mile (240-km) trip from Nairobi took about five hours, with one 12-mile (20-km) section that took about an hour and a half.

The day we arrived was Sunday, and we went to the meeting place about an hour before Church services were to begin. We were surprised to see about 20 children, between ages 5 and 12, coming to the meeting place. It was a bower, a shelter made of poles, about 15 feet by 30 feet. The sides were made from long grass interwoven between poles, and the roof was palm branches and corrugated iron. Next to the bower was a small handprinted sign that read, "L. D. S. CHYULU BRANCH." At the entrance, a thick bushy shrub was wedged into the doorway. Without supervision, the children began sweeping the dirt floor with small tree limbs to remove any dead leaves or other debris that had blown in since the last meeting. They tidied up and arranged the rough wooden benches.

Soon families began to arrive. Music was provided by a cassette tape of hymns played on a battery-operated tape recorder. Everyone sang; the children were reverent. The adult Sunday School class met in the bower, and Primary and other classes were held in various areas outside. A 12-year-old girl taught about 30 Primary children, who eagerly participated in the lesson. It was fast and testimony day, and testimonies and prayers were in Swahili—the native language—or English, but the Spirit was strong in either language.

President Gordon B. Hinckley has said of such scenes: "The days of pioneering in the Church are still with us; they did not end with covered wagons and handcarts. . . . Each time that the gospel is introduced into a country, there are pioneers who participate in the opening of this work."¹ This pioneering spirit is



Above: Children of the Chyulu Kenya Branch gather for Primary in July 1992. Right: Julius and Sabina Kasue, early members.

alive and well in Africa. Since the revelation in 1978 directing that "every faithful, worthy man in the Church may receive the holy priesthood,"² the Church in Africa has experienced phenomenal growth in both numbers³ and faith.

EARLY CONVERTS IN KENYA

The Church in Kenya began to take root nearly 20 years before it was officially recognized by the government. In the 1970s many interested Kenyans attended Church meetings in the homes of Latter-day Saint expatriates. The first Kenyan converts—Elizaphan Osaka, a former minister; his wife, Ebisiba; and their two children—were baptized in 1979. In 1980 missionaries Farrell and Blanch McGhie arrived in Kenya, and a year later the Nairobi Kenya District was formed with two branches. In 1983 two brothers, Benson and Nickson Kasue, became the first full-time missionaries called from Kenya. They served in the California Los Angeles Mission and the Washington D.C. Mission, respectively.

During this time the Kenyan government declined to grant the Church official recognition and in July 1989 asked all non-native Latter-day Saint missionaries to leave the country. Despite this challenge, the Church continued to grow. At that time, Joseph Sitati, a management engineer from Nairobi, was the first Kenyan called to serve as a district president.

Chyulu,

KENYA





PHOTO BY BYRON J. GILBERT

The above converts were baptized on 29 April 1992. It had taken members five hours to haul water for the font.

This pattern of growth due largely to the faith and work of local early members is typical throughout the world. As President Thomas S. Monson, then Second Counselor in the First Presidency, said: "Wherever the gospel has been taught and membership in the Church flourished, there has first been a pioneer period. Silent and vocal pioneers are raised up by the Lord to prepare the base strength for the Church organization which follows. Frequently, such strength begins with one family."⁴

Julius and Sabina Kasue of Chyulu were two of Kenya's early converts. They both came from Christian backgrounds and had studied the Bible. In 1981, while living in Nairobi, Kenya's capital, Julius was introduced to the Church by Dennis Child, a Latter-day Saint working there. Julius frequently read the Book of Mormon and missionary pamphlets and then discussed them with Brother Child. Julius recalls, "It was when I read the Book of Mormon for the second time and then prayed about it that I felt something burning in my heart."⁵ Although Julius had a witness of the truth, he waited four years before being baptized in February 1986. His wife, Sabina, was baptized the following November. Soon after their baptism, Brother and Sister Kasue left Nairobi and returned to Chyulu, the area of their birth.

OPPOSITION TO CHURCH GROWTH

Soon after the Kasues arrived in Chyulu, a branch was organized and Brother Kasue was called to serve as branch president. The Church grew rapidly under his leadership. Religious and community leaders became alarmed when converts left their churches to join the newly established Latter-day Saint congregation. Soon there was considerable opposition to the Church and its followers. As the Church had not yet been officially recognized by the Kenyan government, it was illegal for more than nine adults to attend a Latter-day Saint meeting. When some complaints were filed, President Kasue was arrested and detained for 12 hours. He suspected that his arrest was largely due to David M. Maluti, a prominent community and church leader who had strongly opposed President

Kasue's church work. However, when their disagreements became public knowledge, Mr. Maluti decided he wanted to end the disagreement. Curious about how such an intelligent and respected man as President Kasue could follow the Church, he began asking President Kasue questions about the Church. Because of Mr. Maluti's past adversarial position, President Kasue wondered about his motives and refused to answer his questions; nevertheless, he agreed to send Mr. Maluti some literature "that would speak for itself."

Mr. Maluti read *The Articles of Faith*, Book of Mormon, and Doctrine and Covenants and was impressed, but he was most inspired by the pamphlet *The Prophet Joseph Smith's Testimony*. He read it at least 40 times. While studying about the Church, Mr. Maluti attended a public meeting where questions were raised about the Church. He stood up and fervently defended the Church and bore his testimony for 10 minutes. As he sat down there was immediate and enthusiastic applause. Within six months of their first meeting, President Kasue and Mr. Maluti became close friends, and Mr. Maluti was baptized and called to be the mission leader in the Chyulu branch.

OFFICIAL RECOGNITION AND A MISSION

President and Sister Kasue and their children, along with many others, fasted and prayed, pleading that the Church would be officially recognized in Kenya. "Sometimes in family prayer I would forget to pray for the registration of the Church in Kenya," President Kasue remembers. "My children would remind me and say, 'Oh Dad, you didn't pray for the registration of the Church.' My children had strong faith." When the official recognition was finally received on 25 February 1991, many wept, prayed, and fasted as an expression of their gratitude.

Eight months later, when Kenya was dedicated for the preaching of the gospel, Elder James E. Faust of the Quorum of the Twelve Apostles said: "We are grateful that after many long years of waiting a mission has been established for the preaching of the gospel. May the work go forward firmly and solidly."⁶

President Kasue immediately obtained a copy of the registration document and took it to the assistant chief of Chyulu Village to assure the rights of the Church to operate legally. The Saints could now meet without fear, and their membership soon increased to about 40. They needed a larger place than each other's homes to meet, but a mission had not yet been established and no meetinghouse was provided, so the members built a small bower on some of President Kasue's land.

In July 1991 the Kenya Nairobi Mission was organized with Larry Brown as president. Soon he and Sister Brown made their first visit to Chyulu. "Although the trip was grueling, it was worth it!" said President Brown. "I remember that the sacrament

meeting was held in the bower, but it was raining and the ground inside was wet. Before the priesthood holders knelt down to bless the sacrament, they threw an old sack on the mud. The next time we went, I happened to look in the sacrament trays, and there were only two small pieces of crackers. . . . They broke those crackers up. There were 63 people there, and I didn't think those crackers would ever go around, but they did. It was like feeding the 5,000."⁷

HAULING WATER FOR BAPTISMS

Many in the Chyulu area desired to join the Church, but because Chyulu was so isolated the mission leaders decided to limit the membership until sufficient local leadership was developed. Among those who came to church weekly were two men from another village. They rode their bicycles two hours each way. When they requested that they and others be allowed to be baptized, President Brown granted their request on condition that only the two men and their families be baptized. However, since African villages are often composed of large extended families, 40 jubilant converts showed up to be baptized.

Due to a lack of water in Chyulu, arranging for the baptisms was a challenge. President Brown and a missionary couple had made the long arduous journey from Nairobi to Chyulu by truck hauling baptismal clothing and a corrugated steel water storage tank to be used as the baptismal font. Once in Chyulu, local brethren spent five hours pumping and hauling water four miles (6 km) over "the rockiest of roads." Then 10 brethren knelt in the water around the outside edge of the tank so the water



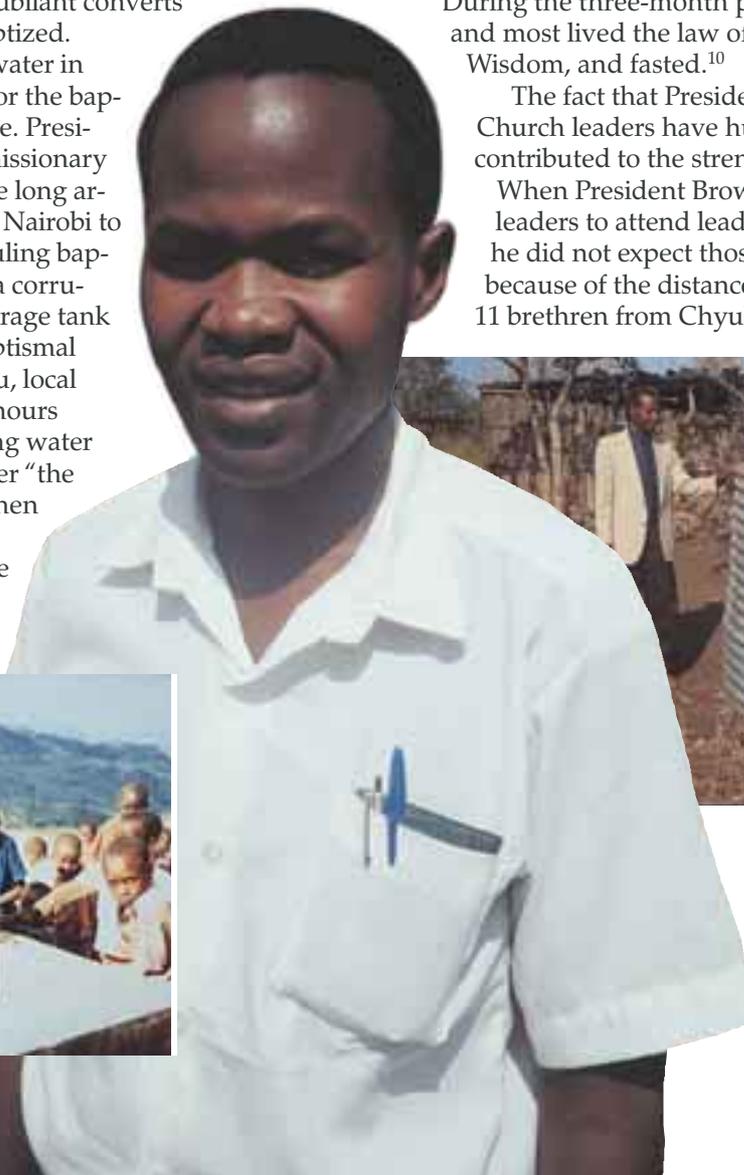
was deep enough for each of the candidates to be immersed. Following the baptism, the new members bore their testimonies. They expressed deep gratitude for the gospel, especially one sister who had been attending church for 10 years. As they traveled home in the dark and the rain, they sang hymns of praise all the way.⁸

Eventually a branch was formed in the village of these new members, and they needed a meeting-house. Since there was no road to the village, the members carried all of the building materials on their backs the last two kilometers up the hill to the building site.

Of the rapid growth in Chyulu and its ongoing challenges, Byron J. Gilbert, a missionary, reported that in 1992 he and his wife traveled from Nairobi to Chyulu to teach and interview eight candidates for baptism, but 75 came for the discussion. During church, they had to fill the sacrament trays three times.⁹ Another missionary, Linda Leavitt, who served in Chyulu for more than a year, said that many who desired to join the Church waited three months before their names could be placed on a waiting list to be taught the missionary discussions. During the three-month period, all attended church and most lived the law of tithing, kept the Word of Wisdom, and fasted.¹⁰

The fact that President Kasue and other Chyulu Church leaders have hungered to learn more has contributed to the strength of the Church here.

When President Brown invited all priesthood leaders to attend leadership meetings in Nairobi, he did not expect those from Chyulu to attend because of the distance and cost. However, 11 brethren from Chyulu arrived early on the



Far left: President Kasue stands in a new baptismal font in 1993. Until then, a corrugated steel tank (above) was used for baptisms. Center: Church leader David M. Maluti. Top of page: Children singing during church.

PHOTO BY BYRON J. GILBERT

morning of the meeting. They had walked 12.5 miles (20 km) to catch a train at midnight and traveled all night. They attended the leadership meeting that day, with some of them requiring translators. That night they stayed with Church members, and the following day they traveled back to Chyulu, expressing deep gratitude for the privilege of being at the meetings.



To prevent starvation in the future, the Church established a project to raise drought-resistant crops on six acres of Church land in Chyulu. It was directed by priesthood leaders, including Joel K. Ransom, an agronomist from Idaho and first counselor in the Chyulu district presidency. Those who helped with the project were given land and seeds to plant their own family gardens. Although there had been no rain for nearly two years, 40 Church members and 60 not of our faith planted their crops on 21 October 1992. Then they held a special fast for rain and watched the Church film *The Windows of Heaven*. Less than a week after the seeds were planted, the rains came. The crops grew, and so did the faith of the people. There was a bountiful harvest of both crops and converts.

CROPS AND CONVERTS

Such has been the history of the Church in Chyulu, and the members have been greatly blessed. I witnessed the beginning of such a blessing as my July 1992 visit came to an end. As we prepared to leave, President Kasue asked if he could come with me to Nairobi. He said he needed to talk to President Brown, but he did not give indication of any concern. The following day President Brown informed me that there was a drought in the Chyulu area that was so severe that some people were near starvation. I was shocked. None of the Saints had complained about it privately or in their testimonies on Sunday nor asked for any assistance from me.

As I learned later, President Brown took action immediately. With approval from the Area Presidency, he arranged for 3,400 pounds of corn, rice, and beans to be delivered to Chyulu to relieve the suffering people. A missionary couple, Elder Ted and Sister Jaelyn McNeill, made the arduous trip. Because of the large truck and heavy load, eight sisters worked ahead of the truck rolling huge lava rocks off the road. The arrival of the life-saving food was greeted with gratitude and joy. Sister McNeill recalled: "You have never seen people so happy to receive anything. They knew this was going to save their lives."

President Kasue visited with every family to assess their needs. Then he and Sister Kasue spent the night making porridge and taking it to the many who were too weak to get out of bed. Sister McNeill observed, "The Spirit there was so strong, it made us weep to see how President and Sister Kasue were handling things."

Other seeds, the seeds of the gospel planted and nurtured in Chyulu, have grown strong over the years and continue to bear fruit. For example, in the mid-1990s, when the Kenyan government declined to issue visas to foreign full-time missionaries, the young men of Chyulu helped meet the demand. In 1998, when President David Boucher was released as president of the Kenya Nairobi Mission, he noted that although the Chyulu branch made up about 15 percent of the Church membership in Kenya, they had provided more than half of Kenyan missionaries serving in Kenya.¹¹

The following words of President Hinckley are an appropriate tribute: "Pioneers are found among . . . the converts who come into the Church. It usually is difficult for each of them. It invariably involves sacrifice. It may involve persecution. But these are costs which are willingly borne and the price that is paid is as real as was the price of those who crossed the plains in the great pioneering effort more than a century ago."¹² □

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Gospel topics: faith, missionary work, priesthood

NOTES

1. Quoted in Gerry Avant and John L. Hart, "Many Are Still Blazing Gospel Trails," *Church News*, 24 July 1993, 6.
2. Doctrine and Covenants, Official Declaration 2.
3. From 1853 to 1978 (125 years), Church membership in Africa grew to 7,712, or an average of 61.7 baptisms per year, with a total of one stake and one mission in South Africa. From 1978 to 1998, the Church increased by 112,344 members, an average of 5,617 members per year, to a total of 120,056 members in 48 sub-Saharan African nations, with 25 stakes and 12 missions. The increase of members per year during the last two decades in Africa is 91 times greater than the average increase per year previously.
4. In *Church News*, 24 July 1993, 6.
5. Interview with Julius Kauli Kasue in Chyulu, Kenya, 5 July 1992.
6. Dedicatory prayer by Elder James E. Faust given in Nairobi, Kenya, 24 Oct. 1991. Copy in author's possession.
7. Interview with Larry and Alice Brown in Nairobi, Kenya, 8 July 1992.
8. Interview with Byron J. and Emma Rae Gilbert, June 1993.
9. Interview with Byron J. and Emma Rae Gilbert, June 1993.
10. Personal history of Linda Leavitt, who served with her husband as missionaries in Kenya. Copy in author's possession.
11. Telephone interview with David Boucher, 24 Aug. 1999.
12. In *Church News*, 24 July 1993, 6.



PHOTO BY BYRON J. GILBERT

The people of Chyulu are grateful for the water pump provided by the Church. Top of page: Children sweep the "chapel" before church.

The roll call was no different from any other I'd experienced in my five years as an officer with the Houston Police Department. Our sergeant, a 20-year police veteran with the scars on his hands to prove it, methodically droned out the roll call, giving us our beats and assignments for the evening.

"Hauck and Dove: 1B23." My partner Frank's last name was supposed to be pronounced "How-k," but the sergeant always pronounced it "Hawk." That was probably why he had put us together 11 months before—so he could smile every time he thought of a hawk and a dove being in the same car.

After the usual exchange of information, roll call ended. We moved slowly, putting our gear in the patrol car, checking the equipment, and starting up the engine. No one was ever anxious to go out on the street too quickly.

The evening shift began with the usual backlog of calls from day shift. It looked like just another routine day—handling a family disturbance, writing up a few traffic tickets, putting a youth in jail for attacking his teacher, and arresting some teens for drag racing.

"Just two more hours and we can go home," Frank said, looking at his watch. "Man, will I be glad!"

I didn't say much in response; my thoughts were more focused on other things. I wondered why I had chosen to be a police officer. The Church emphasizes the value of a positive environment and of uplifting thoughts and actions. Out here on the street, everything seemed so negative. The ravages of Satan's influence were visible at every call, whether the tools of destruction were alcohol, drugs, pride, sexual immorality, greed, or just plain brutality.

Tonight was one of those times when I wondered if the Lord even knew I was here, trying to remain untainted while wading through so much human misery. I wondered if all my efforts against such odds were really worth it. What use could Father in Heaven possibly have of me?

The scratchy voice of the dispatcher crackled over the radio, interrupting my thoughts: "1B23, stolen auto, Northwest Mall in front of Foleys."

Frank quickly answered, "1B23 received and en route."

As I turned the patrol car around and headed toward Northwest Mall, the dispatcher came back. "1B23, I now have your call as a kidnapping of a child, code one."

"1B23 received code one en route at 1923 hours." Frank shoved the mike into the holder and flipped on the red lights and siren. Luckily there wasn't much traffic as we sped toward our call. We could see the huge outline of the mall in the distance when a fellow officer's voice squawked on the radio, "1B36, I've arrived at the kidnapping call; you can disregard, 1B23."

"Clear, 1B36, I have you arrived," said the dispatcher.

"1B23 received." Frank put the mike back onto the dash. We shut off the red lights and siren and slowed down to normal speed. Frank talked on for a few minutes until 1B36 came back on the air, talking to the dispatcher.

"This is 1B36, are you clear for a GB [general broadcast]?"

"Go ahead, 1B36," the dispatcher quickly answered. "About 10 minutes ago the suspect left north on Hempstead in the stolen car—a blue Ford LTD, Texas license NJN 479."

Frank and I looked at each other with the same thought: *We must have passed the suspect.* Before we

BY RICHARD A. DOVE

"TURN HERE!"

ILLUSTRATED BY GERALD ROGERS

I wondered if my efforts as a police officer were worth it—until the night I found myself an answer to someone's prayer.

could react, the dispatcher returned to the air: "Attention all units, I have additional information on the kidnapping from Northwest Mall. The suspect just called police and said he abandoned the car with an infant in it in the 12000 block of Hempstead."

I grabbed the mike this time: "1B23, we're on top of that location; we'll check it out."

Frank said, "I bet he didn't even notice the kid at first. He must've had a heart attack sitting there staring at 20 years in the cage." Frank and I commented on what must have been a startling discovery for a thief who thought he was stealing just a car.

We arrived at the location to find an intersection with two gas stations and no stolen car. We advised the dispatcher of our arrival and said we could not find the suspect vehicle. We began searching the surrounding area on foot, going up and down the narrow side streets and alleys. Other police units joined in our search, but to no avail.

After about half an hour, we still had found nothing. 1B36 had shown up with the hysterical mother, who ran between houses calling her baby's name. It was now obvious that the thief either was playing a cruel hoax or had gotten the location wrong.

As we returned to our patrol car, I looked over my shoulder. In the quiet darkness I saw the mother kneeling on the wet ground, pouring her heart out to Heavenly Father, begging for His help in finding her lost child.

Frank noticed her too and said, "I wonder what makes her think God cares what's happening here."

I didn't respond, but a dark thought streaked through my mind: *Why would He care about what's happening right here at this very minute?* I shivered and tried to shake the thought from my head. I muttered, "He *must* care; He *has* to care."

"What did you say?" Frank asked.

"Nothing, just talking to myself," I replied. Blushing, I turned to get back into the patrol car. While on duty, I didn't feel it was appropriate to bring up personal things such as religious beliefs unless I was asked to.

Riding along, we didn't say anything for the first few minutes. My mind raced with the silent thought: *Thank goodness it wasn't my son.* We drove for about 10 minutes without saying a word; even the radio was quiet.

Then suddenly the words *Turn here!* burst into my mind. I quickly obeyed and turned onto the only street I could.

"What's up?" asked Frank.

I stared down the street, pointed, and said with confidence, "The child is down this street!"

Frank didn't question me. "Let's take a look."

We started slowly looking with spotlights in every driveway and between every house. Then came the calm but urgent impression that I must hurry.

I stepped on the gas pedal, causing the car to lurch forward. "What are you doing?" Frank exclaimed. "Did you see something?"

I didn't answer. I couldn't. As the police car picked up speed, I knew we were getting closer to the child. Then another distinct impression came that the child was nearby. I immediately turned onto a driveway leading between two warehouses and we began to spin slightly. As I regained control of the police car, I turned into a parking lot enclosed on all sides by warehouses.

We both saw the car at the same time.

"There it is!" we shouted. Before our car had even stopped moving, I shifted it into park and leaped out, Frank right behind me.

The baby lay motionless in a car seat in the back. He was a sickly blue color. The car had been left running, and the exhaust fumes hung heavily around the car. We both knew he was being suffocated by the fumes.

The thief had locked all the doors, so Frank ran back to the patrol car and told the dispatcher what we had discovered. The dispatcher answered that an ambulance and wrecker were en route. But there was no time to wait.

I wedged my fingers between the top of one of the glass windows and the door frame and, saying a prayer, yanked on the glass as hard as I could. The glass shattered. Quickly unlocking and opening the door, I snatched the baby from the backseat. I was already beginning to feel dizzy from the fumes as I held the child up toward the light. I could see he was barely breathing. Then, with a gasp, the baby sucked in fresh air, and his color began to change to a rosy pink.

Frank and I stood there looking at the crying infant for a moment—just glad he was alive.

The sound of the approaching ambulance siren was reassuring. Soon a team of emergency medical technicians was examining the baby. Another police car came screeching up with the mother in



the backseat. She raced from the car to the ambulance and wept with joy upon seeing her baby alive.

I looked back at the stolen vehicle that had almost become a tomb and was surprised when my flashlight reflected off a bumper sticker that read, "Happiness is family home evening."

I imagined the boy taking his first steps, riding his first bicycle, attending seminary, graduating from high school, serving a mission—and I imagined the mother whispering a prayer for two policemen who, on a cold, rainy night in November, snatched her boy from certain death.

Frank looked at me and asked, "How did you know the baby was here? I couldn't even tell there

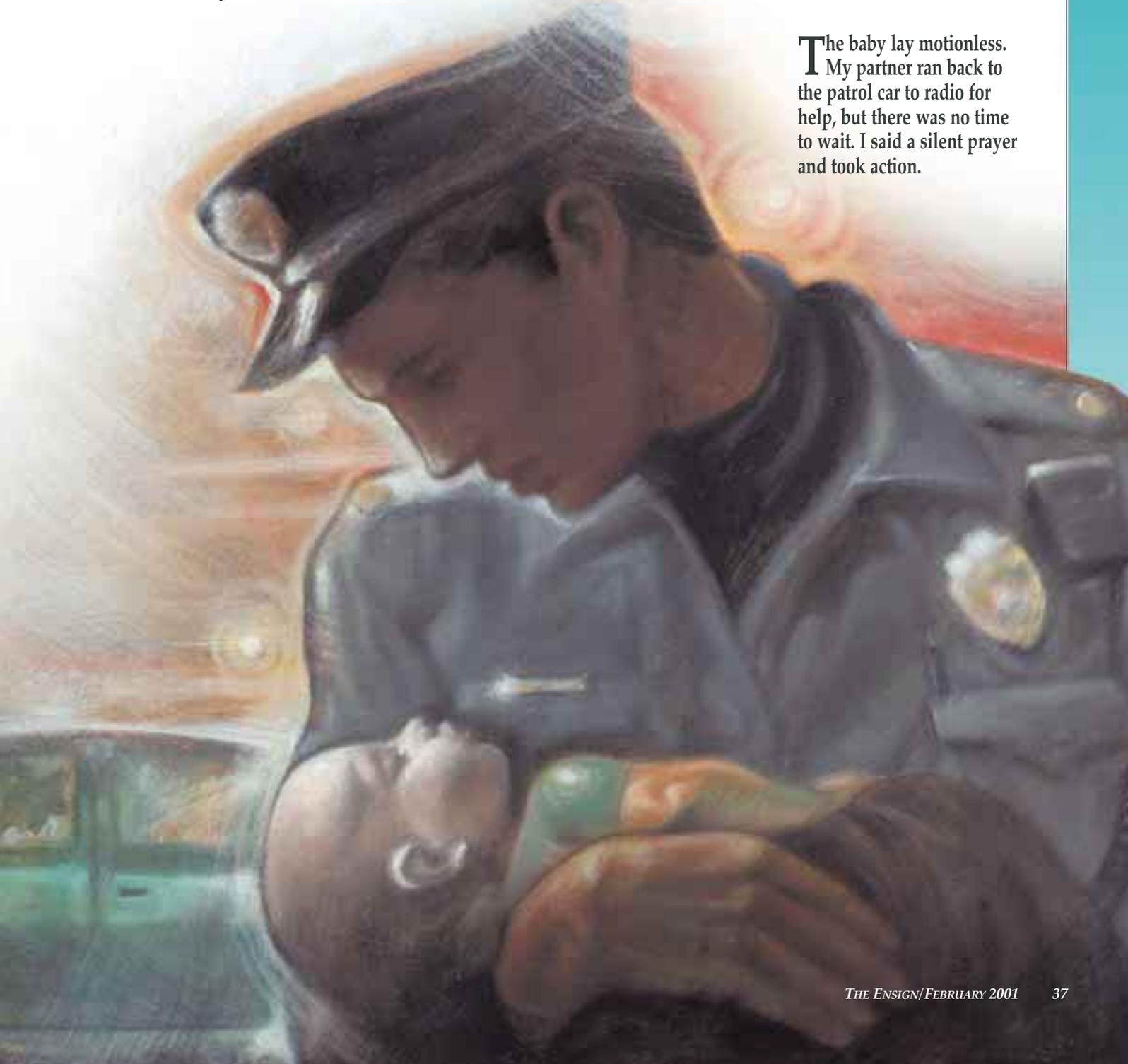
was a parking lot behind this building." I didn't answer Frank then, but his persistent questions would later lead to discussions on many spiritual things.

As we headed back to the station to end the night, my thoughts turned to the words that had so clearly guided me to the lost infant. I then began to truly feel that Heavenly Father cares deeply about what happens to each of us. And I realized that Heavenly Father is aware of me and my efforts in my work. It was a lesson I will never forget. □

Richard A. Dove is a member of the Spring Ward, Houston Texas North Stake.

Gospel topics: Heavenly Father, inspiration, prayer

The baby lay motionless. My partner ran back to the patrol car to radio for help, but there was no time to wait. I said a silent prayer and took action.



Putting Basic Principles

BY REBECCA M. TAYLOR
Assistant Editor

Leaders of the Olathe Kansas Stake emphasize that every organization, every class, and every activity be directed toward meeting people's needs—particularly the needs of the less active and those who are not Church members. As a result, stake leaders and members plan activities with an eye toward fellowshiping and building friendships, and they go out of their way to extend callings to fit members' talents and circumstances.

Stake president Nathan Y. Jarvis believes that when Church members take their baptismal covenants to heart, they will actively try to draw others into the fold. "Our covenants deal with bearing the burdens of others and standing as witnesses of God at all times," he says. "If we are truly reaching out in friendship and bearing others' burdens, we will see our membership increase."

EFFECTIVE ACTIVITIES

Leaders frequently plan activities to help the less active and those who are not members to overcome their inhibitions toward the Church. "It's not always effective to immediately invite someone to attend church; in fact, that can be somewhat intimidating," says President Jarvis. "It can be more comfortable for people to be introduced to the Church and to other members by attending an activity." Service activities are particularly worthwhile.

John Pickering learned firsthand the effectiveness of service both as a recipient and as a participant in service activities. His wife, Melody, had joined the Church in 1979, three years after they were married, but because he didn't share her interest in the Church, she soon became less active. Brother Pickering, a deeply but privately religious man, found that many of his own beliefs mirrored the teachings of the Church. However, he did not feel ready to make the kind of commitment that baptism would entail.

In 1999, missionaries stopped by the Pickering's house "out of the blue," says Sister Pickering. The couple's two teenage daughters, Danielle and Ashley, agreed to listen to the discussions with their mother, but Brother Pickering declined. For several nights he would nod and say hello when the missionaries

visited and would then go outside to prepare the house to be painted.

When the missionaries asked Brother Pickering if they could help him paint, he consented. To his surprise, on the appointed day, not only did the two young missionaries appear but also half a dozen other men from the Ottawa Ward. In only three hours the painting was finished.

"It was overwhelming to see so many people show up," recalls Brother Pickering. "I had no reason to think it wouldn't be just the two missionaries."

Sister Pickering, too, was surprised by the friendliness of ward members. The family had long felt a lack of connection with their neighbors and lived far from extended family, so the warmth and inclusion they felt was a new and welcome experience.

It wasn't long before Danielle and Ashley were baptized and Sister Pickering became active again. A short time later, Brother Pickering also entered the waters of baptism. All three say it was the Spirit of the Lord and the doctrines of the gospel that converted them, but the fellowshiping of ward members reinforced their sense of belonging in their new religion.

Brother Pickering has since joined with ward members in extending service to others. Among other activities, he has helped cut down dead trees, cleaned out a yard, and helped several families move.

"Service builds fellowship," he says. "When you're helping someone move, you're not just moving boxes; you're also talking and laughing with each other. You develop a bond that you wouldn't develop just by going to church on Sunday."

TARGETING ACTIVITIES TO SPECIFIC INTERESTS

Leaders have found it to be particularly helpful if an activity is specifically targeted to an individual's or family's interests. Such an activity was one of many factors that contributed to the activation of the Heinitz family, members of the Kansas City Third Ward. Less active for many years, Dennis and Joyce Heinitz attempted to come back to Church when

Inset above: The Olathe First Ward choir performs at a ward activity. Right: NaDene Bartholomew, far right, helped answer Marise Markham's questions about the gospel.

into Action

Members of the Olathe Kansas Stake are finding success in their missionary and activation efforts as they focus on basic yet powerful tools.



PHOTOGRAPHY BY REBECCA M. TAYLOR, EXCEPT AS NOTED;
LEFT PHOTO BY RON ECKER



their daughter, Janet, was baptized, but they didn't feel a sense of belonging in their ward. Soon they returned to the ranks of the less active.

Seven years later, when their son, Aaron, neared the age of baptism, the family discussed their desire to return to full activity again. Their bishop, Jon Andersen, felt prompted to visit the family and invite them back. With his encouragement, and with the support of longtime home and visiting teachers, the Heinitz family started attending meetings again.

This time, says Brother Heinitz, "The hand of fellowship was offered to us from the beginning." Soon the family—all four of whom have black belts in karate—were asked to demonstrate their skills in martial arts to the Young Men and Young Women. On the night of the program, the cultural hall was filled to capacity not only with young people but also with other members of the ward.

"Afterward everybody came up and talked to us, asked where we'd been, how things had been going," Janet Heinitz says, smiling at the memory.

"We're not sure if we were that good or if they were just starved for entertainment," adds Brother Heinitz with a laugh.

Throughout the years Brother Heinitz was asked to participate in Scout camps by teaching classes on gun safety and outdoor skills. The friendships he forged during these experiences helped make it easier for him to make the transition to full activity in the ward, where all members of the Heinitz family now regularly attend.

BUILDING GENUINE FRIENDSHIPS

Friendship is an essential ingredient in ministering to the needs of the Saints, President Jarvis affirms. "It goes back to President Hinckley's great counsel: new converts and less-active members need a friend."

Often these friendships are nudged forward by missionaries or ward leaders, such as through home or visiting teaching assignments. When members develop these "assignments" into relationships based on genuine caring and concern—not conditional upon a

Right: Members and friends of the Olathe First Ward participate at a square dancing activity. Below right: The fellowshiping of ward members helped Danielle, John, Melody, and Ashley Pickering feel at home in their new faith. Below: Janet, Dennis (back), Aaron (front), and Joyce Heinitz were invited to take part in activities that tapped their talents.



PHOTO BY RON ECKER



desired outcome—conversion and retention are often the natural results.

Marise Markham has had such a friend in NaDene Bartholomew. The two women were first introduced to each other in 1998, when the full-time missionaries asked Sister Bartholomew, a member of the Olathe Third Ward, to attend the final discussion with Sister Markham, then an investigator. As the women chatted, Sister Bartholomew mentioned that she went walking at the nearby mall most mornings. Sister Markham was interested in starting a walking program herself, so soon thereafter—not long after Sister Markham was baptized—the two were walking together every morning. They often discussed the gospel as they walked, and Sister Bartholomew willingly answered Sister Markham’s many questions, helping to solidify Sister Markham’s fledgling testimony.

“If people were to think about converts, *OK, you’re baptized; now you’re on your own*, that would be hard,” says Sister Markham. “But NaDene’s been a big help to me in answering all my questions and being a friend.”

Sister Bartholomew believes it was frequent contact that made a difference, particularly during the crucial first year following Sister Markham’s baptism. When Sister Bartholomew’s children started school in the fall and her schedule grew too full for her to continue the daily walks, she encouraged others in the ward to contact Sister Markham. And she continued to nurture their friendship, helping to teach Sister Markham some of the new-member lessons and eventually escorting her through the temple to receive her endowment. Now, in turn, Sister Markham enthusiastically reaches out to new and less-active members of her ward.

Friendships are particularly helpful when members quietly see a need and then fill it without waiting to be assigned. For example, in 1996 Doug Vance, a member of the Olathe First Ward, noticed that 14-year-old Rebecca Kirkman lacked transportation to early-morning seminary. Rebecca had only recently started to become active in the Church together with her mother, Orita, and younger sister, Elizabeth. Brother Vance was already giving his granddaughter a ride each morning, and he offered to take Rebecca as well—which he did for the remainder of the school year.

The young women in the ward also did their part to help Rebecca feel welcome. Once they gave her a “heart attack”: while she was gone they taped friendly heart-shaped notes around her bedroom. “I still have the hearts,” says Rebecca.

CALLINGS THAT FIT TALENTS AND NEEDS

In addition to encouraging friendship efforts, leaders in the Olathe stake seek to give inspired callings that fit the specific talents and needs of new or newly activated members.

At the time the Heinitz family drifted away from the Church, they didn’t feel they were making a contribution. “We didn’t have callings; we didn’t have a purpose in the ward, and we began to think, *What are we giving to the Church?*” says Sister Heinitz.

Sister Heinitz was known for having a gift for working with children. Since coming back, she was called to teach the 10- and 11-year-old girls in Primary. She says her calling has given her a sense of purpose and has helped her better understand gospel principles. “I’m not real knowledgeable about the Church,” Sister Heinitz says. “I have to learn things myself in order to

teach them to my girls, so I’m able to learn more of the basics. And I look forward to seeing my girls. Nothing’s more exciting than to come to church and have them give me hugs. I get little notes and letters from them in the mail all the time; it’s just wonderful.”

Through her callings, Sister Markham has also been able to make use of her unique gift for friendliness. Not long after her baptism, she was called to greet the members coming to sacrament meeting. Soon hers was a familiar face as she handed out programs along with handshakes and hugs. She also quickly learned who the members of the ward were, often checking up on those who missed a meeting.



As a counselor in the Young Women presidency, Kim Strong, far right, reached out to Rebecca, Orita, and Elizabeth Kirkman.

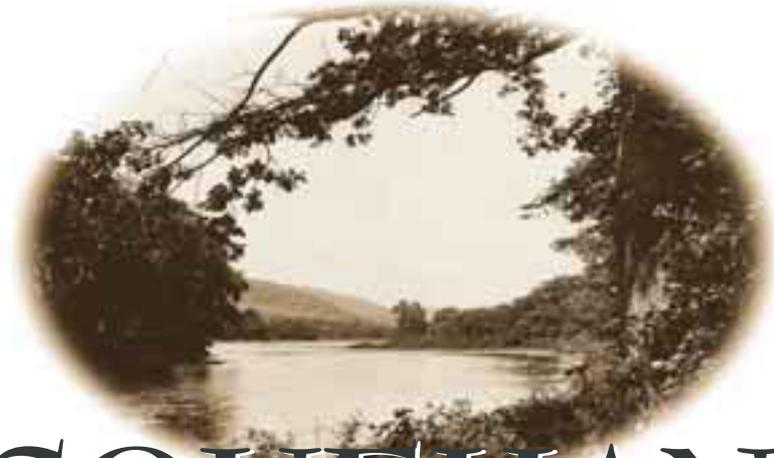
“SMALL AND SIMPLE THINGS”

Planning activities that encourage fellowship, reaching out in genuine friendship, and extending callings targeted to specific talents and abilities—these are basic yet powerful tools in missionary work, activation, and retention. As members participate in and facilitate these efforts, they know they are keeping the sacred covenants they made at baptism of bearing the burdens of others and standing as witnesses of God at all times.

“I have been impressed with the amazing power of basic principles,” says President Jarvis. “As the Book of Mormon tells us, ‘By small and simple things are great things brought to pass’ (Alma 37:6). In today’s environment, we certainly don’t need more complexity. The parting of the Red Sea must have been incredibly impressive, but I believe that the opening of someone’s heart, which most often occurs by small and simple means, is no less impressive.” □

Gospel topics: Church activities, convert activation, friendship, missionary work, retention

JOSEPH SMITH'S



SUSQUEHANNA YEARS



Events and activities of the Prophet Joseph Smith's years along the Susquehanna helped mold his life and the future of the Church.

BY LARRY C. PORTER

The years 1825 through 1831 on the land along the Susquehanna River near Harmony, Pennsylvania, proved to be a time of growth and chastisement as well as great joy and sorrow for the Prophet Joseph Smith. It was here in 1825 that 19-year-old Joseph worked, obtained some schooling, and met, courted, and married his future wife, Emma Hale, daughter of Isaac and Elizabeth Hale. Together they suffered the death of their first child. Here much of the Book of Mormon was translated, the Aaronic and the Melchizedek Priesthoods were restored, and 15 sections of the Doctrine and Covenants were received.

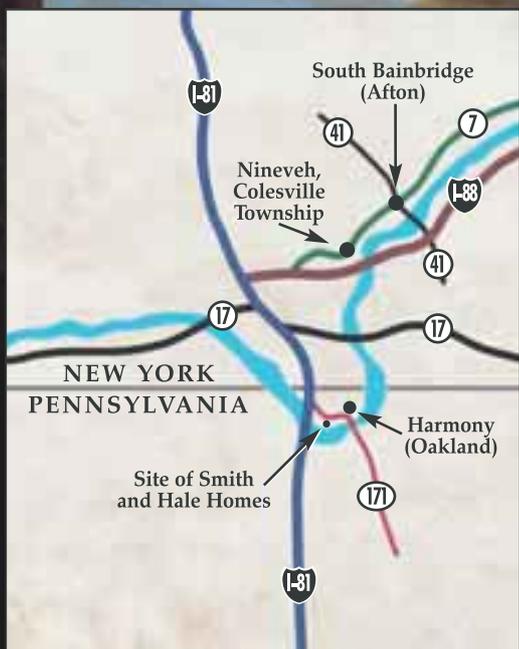
EMMA HALE'S PARENTS MOVE TO HARMONY

Connecticut-born Isaac Hale left Vermont in about 1787. Journeying through the state of New York, he descended the Susquehanna River as far as the "great bend." Finding the country much to his liking, he returned to Vermont and married his sweetheart, Elizabeth Lewis. The happy couple then joined company with Elizabeth's brother, Nathaniel C. Lewis,

and his new wife, Sarah Cole, for the return trip in about 1790. Placing their belongings in a cart pulled by a yoke of steers, the brothers-in-law took their wives on a 220-mile emigrants' journey from Wells, Rutland County, Vermont, to sparsely settled Willingborough, Luzerne County, Pennsylvania.¹ Isaac and Elizabeth located on the north side of the Susquehanna. The area eventually became Harmony Township, which was attached to Susquehanna County in 1810.

"Hale was a mighty hunter," wrote Rev. George Peck, a Methodist Episcopal minister who frequently visited the Hales because they were of like religious

Map: Significant events occurred in or near South Bainbridge (now known as Afton) and Colesville Township, New York, and Harmony, Pennsylvania (now known as Oakland). South Bainbridge and Colesville are about three and a half miles apart, and Colesville is about 27 miles from Harmony. Joseph Smith traveled by horseback, by carriage or sleigh, and on foot between South Bainbridge, Colesville, and Harmony and often was accompanied by Emma, Oliver Cowdery, Joseph Smith Sr., Josiah Stowell, Joseph and Newel Knight, or the Whitmers.



Along the Susquehanna River near Harmony, much of the Book of Mormon was translated, the Aaronic and Melchizedek Priesthoods were restored, and the first baptisms of this dispensation were performed.

persuasion. "In fact, [Hale] . . . fixed his home in this new region for the purpose of pursuing game. . . . He slaughtered about 100 deer annually, most of which he sent to the Philadelphia market. He often killed bears and elks, as well as a great variety of smaller game, of the flesh of which I often partook at his table."²

In this wilderness setting Isaac Hale was a friend of the poor and was spoken of as a man of "forethought and generosity." The meat from elk he killed "often found its way unheralded, to the tables of others when the occupants of the house were out of sight; and to them the gift seemed almost miraculous."³

Isaac and Elizabeth became the parents of nine children: Jesse, born 24 February 1792; David, born 6 March 1794; Alva, born 29 November 1795; Phebe, born 1 May 1798; Elizabeth, born 14 February 1800; Isaac Ward, born 11 March 1802; Emma, born 10 July 1804; Tryal, born 21 November 1806; and Reuben, born 18 September 1810.⁴ Isaac's ability as a farmer and his prowess on the hunt, coupled with the domestic skills of Elizabeth, provided the children with a comfortable existence.

JOSEPH COMES TO THE SUSQUEHANNA

Local tradition and folklore surrounding the possible existence of an old Spanish silver mine created a condition in the 1820s which led to a decided change for the Hales.

An enterprising farmer by the name of Josiah Stowell came 30 miles from his farm in Bainbridge Township, Chenango County, New York, carrying a purported treasure map and accompanied by a digging crew. The company took their room and board with the Hale family. On the crew were Joseph Smith Jr. and his father. Lucy Mack Smith records that Josiah "came for Joseph on account of having heard that he possessed certain keys, by which he could discern things invisible to the natural eye." The Smiths had initially refused Josiah's invitation in October 1825. However, the reality of the family's difficulty in meeting the \$100 annual mortgage payment on their farm and Stowell's promise of "high wages to those who would dig for him" finally persuaded them both to join in the venture.⁵

Isaac Hale said that Stowell and his men arrived at his home in November 1825. Their dig located up Flat Brook beneath Oquago Mountain was short lived, reported by Isaac to have ended about 17 November.⁶ The Prophet said of Josiah Stowell's search for wealth, "Finally I prevailed with the



Only these stones remain of the Hale home, which burned down about 1875. Joseph Smith Jr. boarded in this home, where he first met Emma Hale.

old gentleman to cease digging after it" (JS—H 1:56).

Nevertheless, their stay was sufficiently long for young Joseph to make the acquaintance of the Hales' tall, comely, 21-year-old daughter, Emma. A strong mutual attraction between these two was not lost even when Joseph's employment suddenly shifted upriver to Josiah Stowell's farm. Joseph continued to "pay his addresses" to Emma in Harmony. Another employer, nearby Joseph Knight Sr. of Colesville Township, Broome County, New York, said, "I furnished him with a horse . . . to go and see his girl down to Mr. Hale."⁷



This home, now modernized, was once owned by Josiah Stowell, employer of and friend to the young prophet. Joseph and Emma briefly stayed here immediately after their marriage.

JOSEPH AND EMMA MARRY

At last Joseph summoned sufficient courage to request the hand of Emma in marriage. Isaac Hale was adamant in his refusal, saying that Joseph "was a stranger, and followed a business that I could not approve."⁸ Joseph felt that there was also an element of Hale family prejudice arising from his continuing assertion that "I had seen a vision," so "persecution still followed me, and my wife's father's family were very much opposed to our being married." Finding no relief for their frustrated matrimonial plans, the couple eloped. Joseph related, "I was therefore, under the necessity of taking her elsewhere" (JS—H 1:58). Isaac Hale reported that while he was absent from home Joseph "carried off my daughter, into the state of New York, where they were married without my approbation or consent."⁹

Going initially to the home of Josiah Stowell, Joseph and Emma then visited the village of South Bainbridge where arrangements were made for their marriage before Esquire Zachariah Tarble, Justice of the Peace. The ceremony was performed on

18 January 1827 at the Tarble home, located on the east side of the Susquehanna River. It is probable that Josiah Stowell was among those who witnessed the marriage because he had encouraged Emma to unite with Joseph.

Before the marriage Joseph had informed his own parents, Joseph Sr. and Lucy Mack Smith, of his plans and asked their blessing in the matter. Lucy said that “we were pleased with his choice, and not only consented to his marrying her, but requested him to bring her home with him, and live with us.”¹⁰ Having no conveyance of his own, the Prophet accepted Josiah Stowell’s offer to take the newlyweds by wagon to the Smith frame home in Manchester. Here Joseph had a brief respite and farmed that season with his father.

From Manchester, Emma wrote to her father in Harmony asking “whether she could take her property, consisting of clothing, furniture, cows.” Isaac responded that “her property was safe, and at her disposal.”¹¹ Peter Ingersoll, a neighbor of the Smiths, was hired to take them to Pennsylvania in his wagon during August 1827. Peter said that as they drove into the yard, Father Hale came out in an agitated state and amidst a “flood of tears” confronted Joseph for having “carried away” his daughter. However, before their return to Manchester, Isaac asked Joseph to move to Harmony and said he “would assist him getting into business.”¹²



Above: 1911–15 photograph of the Tarble home (on the right), where Joseph married Emma, above right. Right: Modern photograph of the Tarble homesite, which is located just behind the double-windowed building in the center of this picture.

Given the severity of the situation which soon developed in the Manchester–Palmyra area because of the intensity of the mob action, this offer shortly became an important option for the besieged Prophet.

RECEIVING THE GOLD PLATES

According to earlier divine instruction, Joseph was to receive the plates from the angel Moroni that very autumn. Emma, clad in her riding dress, was positioned at the base of the Hill Cumorah three miles southeast of the Smith farm in Manchester Township with the horse and wagon sometime after midnight on 22 September 1827. Joseph climbed the hill to the place where the plates lay secreted and there received careful instruction from the angel for their preservation. Having secured the ancient record, Joseph chose to hide the plates at a certain location in the woods as a precautionary measure. The couple then returned to the house and were met with expectant inquiries from not only Smith family members but also two house guests—Josiah Stowell and Joseph Knight Sr. These two men had come on a three-day visit, so anxious were they about the outcome of Joseph’s session with the angel.¹³

Following repeated attempts to steal the plates and constant threats of bodily harm to the Prophet by local antagonists, Emma’s brother Alva was summoned. He came from Harmony in his wagon to take the couple to the comparative safety of Susquehanna County and the Hale home. But even in Harmony problems began to surface with Isaac Hale himself. When shown the box in which the gold plates had been placed, Isaac said that he “was allowed to feel the weight of the box” but he was not permitted to see the plates. He then declared to Joseph “if there was any thing in my house of that description, which I could not be allowed to see, he must take it away.”¹⁴ Joseph was under a strict charge not to divulge the contents of the box to Isaac or anyone else. This difficult situation was alleviated when Isaac sold the Prophet 13 acres of land a short distance away. A house formerly belonging to Emma’s brother Jesse was then moved onto the property for their use.¹⁵

TRANSLATING THE PLATES

A house of his own provided Joseph with added freedom of access to the gold plates. It was there that

he was enabled to prepare the transcript of characters and their accompanying definitions which Martin Harris took to learned men in eastern New York during February 1828. The transcript was shown to the Honorable Luther Bradish at Albany and Doctors Samuel Latham Mitchill and Charles Anthon in New York City, thus fulfilling the prophecy in Isaiah, chapter 29.¹⁶ With Martin acting as scribe, 116 pages of transcript were prepared between 12 April and 14 June 1828. After repeated requests from Martin Harris and after the Prophet’s persistent importuning of the Lord on his behalf, Martin was allowed to take the manuscript to his Palmyra home in order to satisfy the many inquiries of a skeptical Harris family.¹⁷

The day following the departure of Martin for Palmyra, Emma gave birth to their first child. The little one, identified as Alvin in the family Bible, did not survive his birth.¹⁸ The simple inscription on his slate headstone merely stated, “In Memory of An Infant Son



Left: Tombstone of Alvin Smith in the McKune Cemetery. The stone reads “In Memory of An Infant Son of Joseph And Emma Smith June 15th 1828.” Above: 1903 photograph of Joseph and Emma home. The central part of this building is the original home where most of the Book of Mormon was translated. The home was destroyed by fire in 1919. Right: Marker of Joseph and Emma Smith homestead at Harmony. The concrete path from the parking area leads to a monument commemorating the restoration of the Aaronic Priesthood. In the distance is the McKune Cemetery.

ABOVE: PHOTO BY GEORGE EDWARD ANDERSON;
LEFT: PHOTO BY CRAIG J. OSTLER



of Joseph And Emma Smith June 15th 1828." He joined his little two-year-old cousin, Nancy Hale, daughter of Jesse, who had died that same year on 29 January. This was a most difficult season on the Susquehanna. Emma lay near death's door for weeks. The sleepless ministrations of Joseph and exhaustive efforts of her mother, Elizabeth, gradually nurtured Emma back to health.¹⁹

The Prophet then made a hurried trip to Manchester to ascertain why Martin had been delayed beyond the agreed time. On discovering what turned out to be the irretrievable loss of the 116-page manuscript through Martin's broken covenants, the Prophet was devastated. His soul-wrenching anguish was witnessed by his mother, who said, "He wept and groaned, and walked the floor continually."²⁰ Upon his return to Harmony, the Prophet was severely chastised by the Lord for having "feared man more than God" (D&C 3:7; see also D&C 10). Following this strong rebuke, Moroni took from him the gold plates and the Urim and Thummim for a season.²¹

FATHER AND MOTHER SMITH VISIT HARMONY

Not hearing from their son for nearly two months, and worried at his state of mind when last seen, Father and Mother Smith traveled to Harmony and spent more than three months there during the winter of 1828–29. Lucy recalled the joy which they experienced when they learned that the plates and the Urim and Thummim had been restored to their son on 22 September 1828. She also recorded a choice expression exchanged between Moroni and Joseph at the moment of return. The Prophet told his mother that "the angel seemed pleased with me when he gave me back the Urim and Thummim, and told me that the Lord loved me, for my faithfulness and humility."²² After all the agony experienced following the loss of the manuscript, it was important to the Prophet to know that the Lord continued to love His servant. On their visit Father and Mother Smith became better acquainted with their in-laws, the Hales, whom Lucy described as being "an intelligent and highly respectable family. They were pleasantly situated, and lived in good style."²³



Joseph Smith Sr. requested that his son inquire of the Lord as to what he might do to qualify himself for the work of the kingdom. Doctrine and Covenants 4 was the resultant revelation, which became a personal guide to that grand patriarch and to countless others across the years. He was instructed that those who would "embark in the service of God" must possess certain godly attributes, among which "faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

"Ask, and ye shall receive; knock, and it shall be opened unto you" (D&C 4:2, 5–7).

Fifteen revelations as contained in the Doctrine and Covenants would ultimately be given for the guidance of the formative Church from the little two-story frame house of Joseph and Emma in the "great bend."

OLIVER COWDERY BECOMES SCRIBE

Martin Harris was no longer allowed to act as scribe, which required finding another to perform that labor. The Prophet said that his brother Samuel and Emma gave some limited service to fill the void. Emma mentioned that her brother Reuben Hale helped.²⁴ But the consistency of a permanent scribe was needed. The Prophet lamented that he was virtually without means and "had become reduced in property and . . . had not where to go, and I cried unto the Lord that he would provide for me to accomplish the work whereunto he had commanded me."²⁵

His supplication was heard, for Oliver Cowdery, a schoolteacher in Manchester District 11, was given a heavenly manifestation of the validity of the work while boarding at the Joseph Smith Sr. home. The Prophet recorded, "The Lord appeared unto a young man by the name of Oliver Cowdery and showed unto him the plates in a vision and also the truth of the work and what the Lord was about to do through me, his unworthy servant; therefore, he was desirous to come and write for me."²⁶ Oliver then made arrangements to accompany the Prophet's brother Samuel, who was on his way to Harmony in the forepart of April 1829. Oliver said to Joseph's parents, "I have now resolved what I will do for the thing which I told you seems working in my very bones insomuch that I cannot for a moment get



In answer to the Prophet's prayers, Oliver Cowdery, a schoolteacher in Manchester, New York, came to Harmony in April 1829 and became the prophet's scribe, a responsibility Oliver knew was a call from the Lord.

LEFT PHOTO BY LARRY C. PORTER; ABOVE: JOSEPH SMITH TRANSLATING THE BOOK OF MORMON. BY DEL PARSON

rid of it."²⁷ The pair went by way of Oliver's friend's place, David Whitmer's home in Fayette, New York, and arrived in Harmony on 5 April 1829. Oliver was fully satisfied that his assistance as scribe was a direct call from the Lord and commenced his labors with Joseph on 7 April.

The Lord not only furnished a scribe but also provided for the physical necessities of the Prophet and his household. On more than one occasion the Joseph Knight Sr. family came to the aid of the Prophet in times of want. While returning from a business trip to Catskill, Joseph Knight related: "I bought a barrel of mackerel and some lined paper for writing. And when I came home I bought some nine or ten bushels of grain and five or six bushels [of] taters [potatoes], and . . . I went down to see him and they were in want. Joseph and Oliver were gone to see if they could find a place to work for provisions, but found none. They returned home and found me there with provisions, and they were glad, for they were out. . . . Then they went to work and had provisions enough to last till the translation was done."²⁸



PRIESTHOOD RESTORED

While translating 3 Nephi, the Prophet Joseph and Oliver Cowdery went into the wilderness along the banks of the Susquehanna on 15 May 1829 and in supplication to the Lord asked for guidance relative to priesthood authority and the power to baptize. Oliver left a moving description of the majestic sensations which they felt at the wondrous moment when John the Baptist responded to their cry in the wilderness and conferred upon them the Aaronic Priesthood:

"What joy filled our hearts . . . when we received under his hand the Holy Priesthood as he said, 'Upon you my fellow-servants, in the name of Messiah, I confer this Priesthood and this authority.' . . .

"I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage" (note to JS—H 1:71 on page 59).

The heavenly messenger informed the Prophet Joseph Smith and Oliver Cowdery that he had been

sent by the ancient Apostles Peter, James, and John and that they would be the recipients of the keys of the Melchizedek Priesthood under the hands of these ancient gospel ministrants. Those ordinations soon followed "in the wilderness between Harmony, Susquehanna County, and Colesville, Broome county, on the Susquehanna river" (D&C 128:20).²⁹

PUBLISHING THE BOOK OF MORMON

Mobocracy reared its persistent head in Harmony as the translation of the Book of Mormon was nearing completion. One of the central figures in stirring up the opposition to a high pitch was Emma's own uncle, Nathaniel Lewis. As an elder in the local Methodist Episcopal Church, he felt the necessity of contending against those who might threaten any inroads into the flock. Unfortunately the danger escalated to more than mere idle threats. Lucy Smith affirmed that there were actually "evil-designing people" who were "seeking to take away Joseph's life."³⁰

The Prophet requested Oliver to write to his friend David Whitmer in Seneca County, New York, to see if the Whitmers could provide them a safe place to



complete their labors with the gold plates. In an affirmative response, David Whitmer went to Harmony in the latter part of May 1829 and conveyed them to his father's log home in the rural setting of Fayette Township by 1 June. During the month of June the translation was completed, a copyright filed, and initial arrangements commenced for printing the Book of Mormon.



Far left: The Prophet Joseph and Oliver Cowdery received the keys of the Melchizedek Priesthood under the hands of Peter, James, and John in a wilderness area on the Susquehanna River. Left: A secluded area between the river and the Smith homestead. Above: Homestead of Joseph Knight Sr. family in Colesville, New York. This farmland on the east side of the Susquehanna River was home to the Knights for 19 years. Young Joseph worked here as a farmhand and told the Knights of his visitations with the angel Moroni.

When the problems of publication were worked out with Egbert B. Grandin of Palmyra, the Prophet left the work in the hands of Oliver Cowdery, Hyrum Smith, and Martin Harris, and returned to Harmony, reaching his home on 4 October 1829. As the time for the public release of the printed Book of Mormon neared, the Prophet and Joseph Knight Sr. drove to Palmyra with great anticipation and were there for that momentous event on 26 March 1830.³¹

CHURCH OFFICIALLY ORGANIZED

Eleven days later the Church was officially organized at the Peter Whitmer farm on 6 April. That same month Joseph and others made a concentrated proselyting effort at the Joseph Knight Sr. homestead in Colesville Township, Broome County, New York. The Prophet wrote: "Mr. Knight and his family were Universalists, but were willing to reason with me upon my religious views, and were as usual friendly and hospitable. We held several meetings in the neighborhood; we had many friends, and some

enemies. Our meetings were well attended, and many began to pray vocally to Almighty God, that He would give them wisdom to understand the truth. Amongst those who attended our meetings regularly, was Newel Knight, son of Joseph Knight."³²

Newel Knight was apparently the first of his family and the Colesville Saints to join the Church. During the last week in May 1830 he visited the Whitmer farm in Fayette and was baptized by David Whitmer. Most Knight family members and friends, however, were converted and baptized near their homes.

Following the 9 June 1830 conference of the Church in Fayette, the Prophet Joseph Smith, his wife Emma, Oliver Cowdery, John Whitmer, and David Whitmer visited Colesville. A number of converts applied for baptism at that time. A dam was made by the brethren on the stream coming out of Pickerel Pond and running down to the Susquehanna on the Joseph Knight Sr. farm. However, their enemies tried to intervene by breaking down the dam and releasing the water. But the "font" was reconstructed and the baptisms carried out on Monday, 28 June 1830. It is noteworthy that Emma Smith was among those entering the water on this occasion. Oliver Cowdery performed the ordinance for her and others, including Joseph Knight Sr. and wife, Polly Peck, daughter Polly Knight and son Joseph Knight Jr.; Sally Coburn Knight (wife of Newel Knight); Hezekiah Peck and wife, Martha Long; Aaron Culver and wife, Esther Peck; William Stringham and wife, Esther Knight and daughter Julia Stringham; Levi Hall; and probably Anna Knight DeMill.³³

As the baptisms were concluded, they were greeted by a hostile spectacle. Joseph Knight Jr. recalled: "When we were going from the water, we were met by many of our neighbors, pointing at us and asking if we had been washing sheep; before Joseph could confirm us he was taken by the officers to Chenango Co. [South Bainbridge] for trial, for saying that the Book of Mormon was a revelation from God; my father employed two lawyers [James Davidson and John Reid] to plead for him and cleared him; that night our wagons were turned over and wood piled on them, and some sunk in the water, rails were piled against our doors, and chains sunk in the stream and a great deal of mischief done. Before Joseph got to my Father's house he was taken again, to be tried in Broome Co. [Colesville]. Father employed the same lawyers who cleared him there."³⁴

FROM HOME TO HOME

While the Prophet Joseph Smith was detained by the court officers, Emma found some comfort at the home of her sister, Elizabeth Hale Wasson, who lived in the adjoining township of Windsor with her husband,

Benjamin. We do not know for a certainty the exact building sites where the Prophet's trials were held other than their taking place in the village of South Bainbridge and somewhere in the town of Colesville. Joseph was exonerated of the charges in both instances. Joseph Knight Sr. stated, "They could find no thing against him; therefore he was dismissed."³⁵ The moment he was free to go his way, he went directly to the Wasson home in the town of Windsor and took Emma to the welcome shelter of their homestead in Harmony.

The spirit of revelation was again manifest at Harmony as the voice of the Lord was given through His servant Joseph Smith unto "Emma Smith, my daughter" in July 1830. The Lord addressed Emma as an "elect lady" and called her to the work.³⁶ Amidst the blessings and admonitions that followed, Emma was given the charge to "make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my church"—a command which was later carried out in 1835 during the Kirtland period (see D&C 25).

Because the evening meeting which followed the Colesville baptisms was interrupted by the arresting constable, Emma Smith and Sally Coburn Knight were among those who had not yet been confirmed members of the Church. In early August, Newel and Sally Coburn Knight made a personal visit to the Prophet's home at Harmony, where the two couples and John Whitmer held a special confirmation service and partook of the sacrament. It was on this occasion that the Prophet was met by a heavenly messenger as he went out to procure wine for the sacrament. He was given the instruction "that it mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory—remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins" (D&C 27:2). The Prophet was also told not to purchase wine of enemies but to "partake of none except it is made new among you." Newel said, "We confirmed the two sisters into the church, and spent the evening in a glorious manner. The spirit of the Lord was poured out upon us. We praised the God of Israel and rejoiced exceedingly."³⁷

Once again the clamor of Joseph's enemies in Harmony became such that he and Emma responded to the invitation of the Whitmer family to stay with them. At the end of August 1830 they made their move. For Emma it was a particularly heartrending moment. As circumstances developed this proved to be the last time that she would share the embrace of her parents or visit the grave of her infant son.

The Prophet did return briefly one last time to the Susquehanna area as an outgrowth of an assignment from the Lord that he and Sidney Rigdon not go to the Ohio "until ye have preached my gospel in those parts, and have strengthened up the church withersoever it is found, and more especially in Colesville; for,

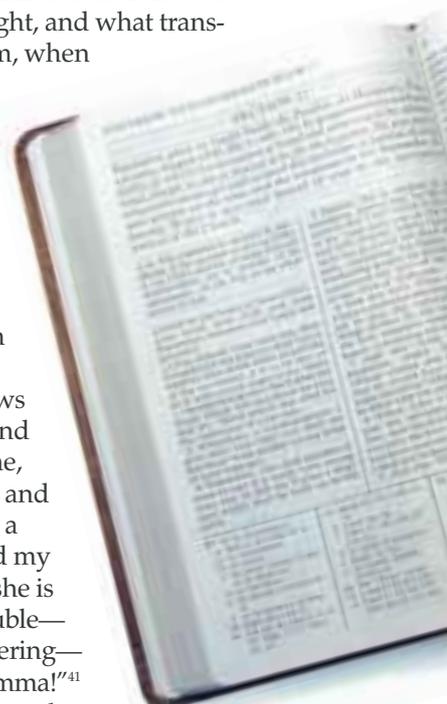
behold, they pray unto me in much faith" (D&C 37:1–2). In January 1831 the Prophet and Sidney Rigdon went to Colesville and held several gatherings at Joseph Knight Sr.'s home. John Whitmer informed us that "they held prayer meetings, among the disciples, and they also held public meetings but it was all in vain, they [enemies of the Church] threatened to kill them."³⁸ Joseph Knight Sr. said that the Prophet and Sidney not only came to Colesville but also made a hurried trip "down to Harmony to settle some business."³⁹ This was the last visit of the Prophet to the Susquehanna area.

Joseph Knight Sr., a great friend and benefactor of the Prophet Joseph, continued to assist. He took the Prophet and Emma from New York to Kirtland, Ohio, during January–February 1831. He also conveyed his own wife and an unmarried daughter, Polly, with him. Brother Knight never looked back but said good-bye to his Colesville property with its "one hundred and forty-two acres, . . . two dwelling houses, a good barn, and a fine orchard,"⁴⁰ linking himself unequivocally with the Prophet Joseph and the earliest scenes of the Restoration. Some 68 members of the Colesville Branch followed him to Ohio in April–May 1831.

REMEMBERING HARMONY

Years later, while seeking seclusion from his enemies near Nauvoo, the Prophet greeted Emma, who had come to be by his side. On that occasion he looked in retrospect on their early experiences together in Pennsylvania, New York, and elsewhere. A flood of poignant memories filled his mind as he reflected: "With what unspeakable delight, and what transports of joy swelled my bosom, when I took by the hand, on that night, my beloved Emma—she that was my wife, even the wife of my youth, and the choice of my heart. Many were the reverberations of my mind when I contemplated for a moment the many scenes we had been called to pass through, the fatigues and the toils, the sorrows and sufferings, and the joys and consolations, from time to time, which had strewed our paths and crowned our board. Oh what a commingling of thought filled my mind for the moment, again she is here, even in the seventh trouble—undaunted, firm, and unwavering—unchangeable, affectionate Emma!"⁴¹

There is still a spirit of peace that lingers over the banks of the "great bend" of the Susquehanna and its environs. The lives of those





Saints who embraced the unpopular new religious cause in that quarter were irreversibly changed. During the call to “assemble together at the Ohio” (D&C 37; see also D&C 38:32), it is sad that for a multiplicity of reasons some members fell by the wayside and remained behind. However, the majority chose to ally their fortunes with the Church, and they and their numerous posterity now enjoy the everlasting blessings of the covenants they kept with the Lord. □

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Gospel topics: Book of Mormon, Emma Smith, Joseph Smith, priesthood, Restoration of the gospel
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29. See also Larry C. Porter, “The Restoration of the Aaronic and Melchizedek Priesthoods,” *Ensign*, Dec. 1996, 30–47.
30. Smith, *Biographical Sketches*, 135.
31. Letter of Joseph Smith Jr. to Oliver Cowdery, Harmony, Pennsylvania, 22 Oct. 1829, Church Archives; Jessee, “Joseph Knight’s Recollection,” 36–37; *Wayne Sentinel*, Palmyra, New York, 26 Mar. 1830.
32. *History of the Church*, 1:81–82.
33. “Newel Knight Journal,” Church Archives; Porter, “A Study of the Origins of the Church,” 198–203.
34. Joseph Knight Jr., “Joseph Knight’s Incidents of History from 1827–1844,” Church Archives, 2.
35. Jessee, “Joseph Knight’s Recollection,” 38; spelling, capitalization, and punctuation modernized; *History of the Church*, 1:87–96.
36. When the Relief Society was organized in Nauvoo on 17 March 1842 the Prophet declared that this was a direct fulfillment of the promise Emma had been given relative to the “elect lady” designation in D&C 25 (see Jill Mulvay Derr, Janath Russell Cannon, and Maureen Ursenbach Beecher, *Women of Covenant* [1992], 10).
37. “Newel Knight Journal,” Church Archives.
38. Book of John Whitmer, BYU Archives and Manuscripts, 3.
39. Jessee, “Joseph Knight’s Recollection,” 38; spelling, capitalization, and punctuation modernized.
40. Porter, “A Study of the Origins of the Church,” 296–311.
41. *History of the Church*, 5:107.



Aerial view of Hale and Smith homesteads. Looking toward the west, one can see the Harmony Church history sites as they appear today. From left to right: (1) Susquehanna River winding past the homesteads; (2) area near where the Aaronic Priesthood was restored; (3) present-day railroad tracks separating the river from the Smith and Hale homesites; (4) Hale homesite; (5) site of the Smith home; (6) site of Aaronic Priesthood Restoration Monument; (7) State Highway 171 running between the Smith and Hale homesteads; (8) the McKune Cemetery and gravesites of Isaac Hale and some other family members.

IF NOT FOR OUR HOME TEACHER...

BY DAVID WAYNE CHILD

My father was a hardworking man with a desire to have his own business, a business he conducted with his own truck. Our living conditions may not have been the best when I was a boy, but he took good care of us.

I suppose it may have been because he took his responsibilities so seriously that he worried so much. Eventually he developed a bleeding stomach ulcer that put him in the hospital. Medical knowledge and approaches were very different then, and because the doctor felt that stress was a factor in my father's condition my mother was counseled to shield him from bad news when she visited him twice each day.

That was difficult because with his truck parked, money became tighter and tighter. Soon there came the day when there was only enough gasoline in our old car for one more trip to the hospital. That morning, Mom made some sandwiches out of jam and bread, loaded us four children into the car, and drove to the hospital. Of course when Dad asked how things were going, Mom told him everything was fine, just as she had every day. After morning visiting hours were over, Mom took us to a nearby park, fed us the sandwiches, and let us play until her afternoon visit with Dad, when she assured him again that all was well.

After we returned home, Mom searched through the cupboards for any food she could find. She came up with just one can of vegetables we didn't like. Four hungry children watched her, the effect of those bread and jam sandwiches long ago worn off. What plans she had for that can of vegetables I do not know, for as we stood around her waiting expectantly, there was a knock at the front door.

The gentleman who stood there when Mom answered inquired: "Are you Sister Child?" It had been some time since my mother had been addressed as "Sister" because we were not active in the Church. But the man at the door introduced himself as the bishop. He brought two bags of food into the kitchen, then made several trips back to his car for more. "You will need some money for gas, and here is a check for the rent," he said, handing the money to my mother. I cannot be sure how he knew that eviction was imminent or how he knew of our plight at all.

My mother has always been a strong woman, but



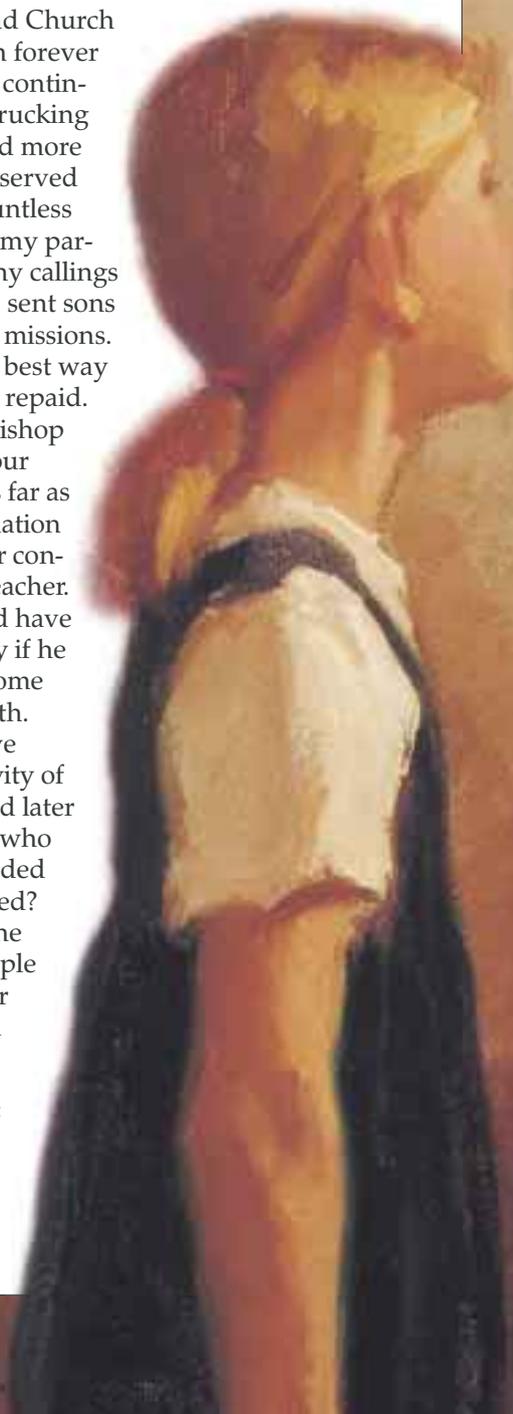
she started to cry. "How can we ever repay you?" "Don't worry," the bishop said. "I'm sure we will be able to use that truck of your husband's someday."

When my father finally came home, he found that our home life and Church activity had been forever altered. My father continued to develop a trucking business that lasted more than 40 years and served the Church on countless occasions. In time my parents served in many callings in the Church and sent sons and grandsons on missions. Perhaps this is the best way some debts can be repaid.

How did that bishop become aware of our family's plight? As far as I know, the information was relayed by our conscientious home teacher. How tragic it could have been for our family if he had skipped his home teaching that month. What would it have meant for the activity of seven children (and later 25 grandchildren) who so desperately needed what he represented? I am grateful that he followed the example of Heavenly Father in loving others all the time. □

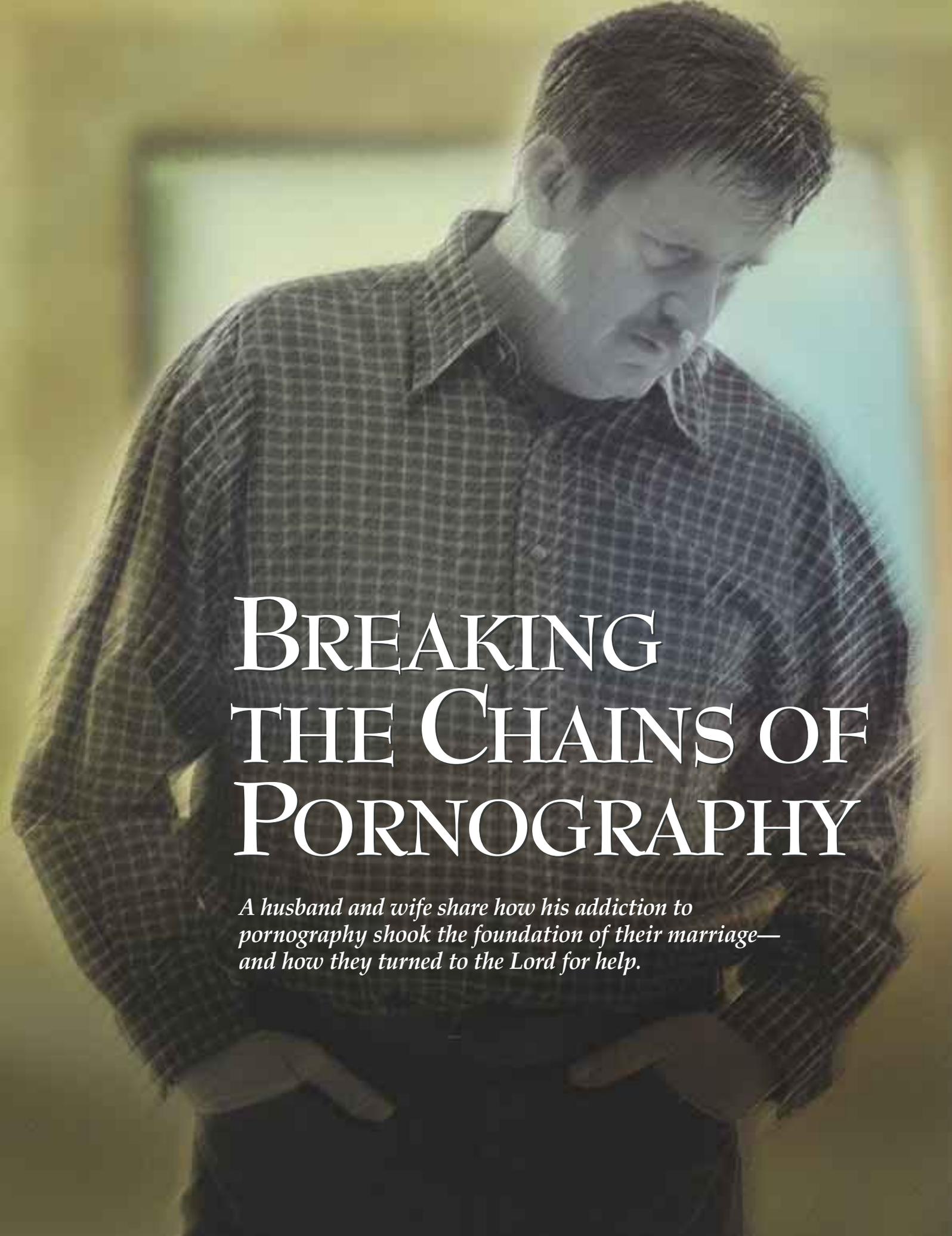
David Wayne Child is a member of the Fairfield Fifth Ward, Fairfield California Stake.

Gospel topics: charity, home teaching, service





With Dad in the hospital, money and food began to run out. Finally, all that Mom could come up with was one can of vegetables we didn't like.

A man with short, dark hair and a mustache, wearing a dark plaid button-down shirt, is looking down with a somber and thoughtful expression. The background is a blurred indoor setting with warm, yellowish lighting.

BREAKING THE CHAINS OF PORNOGRAPHY

A husband and wife share how his addiction to pornography shook the foundation of their marriage—and how they turned to the Lord for help.

THE HUSBAND'S STORY

I am a respected member of my community, and I have a loving marriage and a close family. Yet for more than a decade I experienced the awful burdens of guilt, shame, and devastation that result from prolonged sin. Throughout my 30s and into my 40s, I suffered from the escalating conflicts of an impossible war: a desire to serve the Lord while being involved with pornography.

This precipitated a slow but certain downward spiral to self-loathing and depression that resulted from my refusal to overcome my weaknesses. Finally, these very real chains of hell dragged me into thoughts of suicide.

Knowing that others struggle with the temptations of pornography, I feel impelled to share my story, which offers hope that this ugly sin can be overcome. I hope, too, that my story will serve as a deterrent so that others will see how seemingly insignificant actions can contribute to this addiction, and therefore they may avoid the problem altogether.

For me, the roots of self-destruction came long before my 30s, although my early influences could be called squeaky clean. I was raised in a warm and secure family nest. My good parents held numerous leadership positions in the Church but were mostly concerned about raising righteous children. Gospel discussions were a frequent part of our family life, and all of my brothers and sisters married in temples of the Lord.

I had an early record that did not indicate problems ahead. I became an Eagle Scout at age 14 and followed that by earning a Duty to God award. Throughout those years I prepared myself to one day serve a mission.

During that time, like most teenagers, I became curious about the opposite sex. By all appearances I continued to be an honorable young man, yet I ignored cautions from the Spirit against indulging in certain visual stimulations when they came my way. Like the person who is susceptible to alcoholism, I failed to recognize this as a weakness Satan knew he could exploit. This no doubt set a tone for what was to come later in my life.

I remember attending a regional Explorer camp for 14- to 18-year-olds in my area and watching a

movie there. It was rated PG, so I thought it was OK. But it featured a lengthy, inappropriate scene that aroused feelings I had never before experienced. Rather than walk out as I was prompted to do, I cemented that scene in my mind and mulled it over for weeks.

On another occasion, I traveled to a resort community with friends, all from active Church families. Two of them left our room to cruise around and returned with a popular soft-porn magazine. I knew I was standing for the right by refusing to look inside, but my mind was riveted far too long on a series of photos on the cover, and that, too, stayed with me for weeks.

Setting curiosities aside, I faithfully served a mission and returned with what I felt was a strong testimony of the gospel. However, over time I again started to participate in activities I should have avoided. While attending college, for example, my roommates and I took in a few of the abundant R-rated movies available in local theaters as well as inappropriate programs on cable television. As priesthood holders, we felt guilty when we failed to live up to our standards—but we didn't change our behavior.

Self-deception became easier as the years went by. I convinced myself that these occasional pursuits were normal male behaviors—simply innocent forays into a little self-indulgence while out-

wardly remaining active in my Church activities and callings. Looking back, I now realize that I was not slowly casting off sin and advancing line upon line to perfection; rather, I was moving reel upon reel and frame upon frame down the broad path to destruction.

In my early adult years, I feel I still had the Spirit of the Lord with me often enough to find a choice and beautiful woman with whom I could unite in holy matrimony and start an eternal family unit. I loved my wife dearly, and I wanted to make her happy. Little did I realize how my self-centered habits would come to devastate her.

For many years I was usually able to control my behavior and would go months between what I would call "accidents." But as time went by and the challenges of life confronted me, I sought ways to escape from the pressures through television. After spending many hours each week in front of



Prayer changed my disposition from despair to hope and gave me the courage to do what was necessary to cleanse my soul.

the TV set—often into the early morning—my appetite for lustful things increased. I started to mill around bookstores looking for unseemly materials. Then, when I got a job that required international travel, a whole new world of filth became easily accessible through television, books, magazines, and even billboards.

When I was not consuming this material, my mind often was absorbed with salacious thoughts. This became the paradox: I was proud to avoid all of the popular soft-porn magazines and to resist certain cable channels at home; yet I was seeing just as much through regular hotel television services, books readily available in respectable bookstore chains, and other mainstream vehicles. The effect was the same: every time I succumbed, I wanted more, and I sometimes plotted how to get it without anyone knowing. The fact that the Lord was aware of my actions was not a sufficient deterrent, and I rationalized that what I was doing was not that bad anyway.

But I loathed myself. My soul and body were at war, and I was the main casualty, along with my wonderful wife and children. I truly wanted to be righteous and love the Lord, but this incredible monster was always in the way.

When my wife began to realize the extent of my problem and confronted me, I angrily denied her accusations. But inside, I knew I needed help—I just didn't know where to turn. Prayer felt hypocritical. How could the Lord love me when I did all these bad things? Or so I thought.

My wife pleaded with me to see a counselor with her, but I was too embarrassed to admit these failings to anyone. And despite it all, I wasn't sure I actually wanted to start casting off these desires that raged within me. But, knowing my relationship with my wife was becoming tense, I finally agreed to seek counseling from a professional who also was a member of the Church. After my wife and I had a few sessions with him, I began to trust this warm, caring individual and to open up to him.

The real turning point probably came when, shortly after the counseling began, I sank briefly into the realms of an otherwise miraculous technology, the Internet—and fortunately was discovered. When my wife told me she knew I had been surfing on forbidden sites, it unleashed in me an unbearable humiliation.

Ironically, this very moment, when I thought I should have been most afraid of the Lord's wrath,

proved to be the catalyst which led me to finally quit running from Him. At first my thoughts turned to ending it all and letting my wife pick up the pieces. Surely, I believed, she and the children would be better off without such a wretched father in their home. But a stronger voice of reason suggested that suicide was a false option for all of us. It also told me it was time to stop thinking about a vengeful God and to start seeking the endless love He has for His children—including the ones who sin.

The night after the confrontation with my wife, I drove to a secluded place: an empty parking lot by a river, surrounded by forest. I sat in the car and for almost two hours unloaded several years of frustration onto my Heavenly Father. I admitted everything I had previously tried to cover up, and I pleaded for His assistance.

Gradually, two scriptures came into my mind, both word for word, one after the other. The first came from John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Despite everything, I still believed in Him, and this thought gave me a strong feeling that He could indeed provide an anchor for me in my struggles.

The next scripture, I later discovered, was from Isaiah 1:18: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow." The scriptural words rushed into my mind with an incredible surge of hope and love. Yes, my sins were as scarlet, but through repentance I could become clean! I knew the prompting came from the Spirit and was exactly what the Lord wanted me to know and feel at that time.

That clear answer to prayer changed my disposition from despair to hope and gave me the courage to do what was necessary to cleanse my soul. It accelerated a process that had already begun with the counselor.

After that, my life turned into a series of blessings that helped me comprehend the error of my ways and start to repent. I continued to receive loving guidance from my counselor. I was led to helpful books and tapes. And I discussed my behavior honestly with my wife and my older brother. I was heartened to see that they still loved me, despite knowing my sins.

Involving my bishop was the most crucial element in this repentance process. I overcame my initial reluctance about that and agreed to an interview,

I continued to confront Jim about his behaviors. Sadly, I knew I would never be able to compete with his addiction-fed expectations, but I came to realize that this failure to measure up was not my fault.

preparing myself to fully tell the truth. We talked for almost two hours, and I realized then that this type of struggle was not mine alone—it is a growing problem among some members of the Church as pornography becomes more widespread, accessible, and culturally acceptable. The discussion also confirmed what I had learned that night in my car: the Lord knew of my problem, wanted me to overcome it, and would assist me through His faithful servant.

At the end of our discussion, I asked the bishop for a priesthood blessing. As he laid his hands upon me and spoke as the Lord's mouthpiece, I heard tremendous words of encouragement and support. The Spirit of the Lord told me through him that I would continue to be tempted as a natural consequence of being human but that if I was prayerful and obedient I would gradually gain the strength to resist these temptations and their degrading effects.

The bishop and I met again periodically throughout the following year, and I felt each time his warmth and concern as he guided me back to the fold. He helped me realize my own worth and gave me encouragement to persevere.

After I first embarked upon my road to recovery, there were days when I thought I would be overwhelmed by the urge to revert to my former behaviors. But as promised in the blessing, as the weeks and months went by, my ability to withstand was strengthened.

I replaced my previous carnal escapes with immersion into the scriptures, with more honest prayers, and eventually, when I was ready, with peaceful and reflective visits to the house of the Lord. I began to feel the solace of the Spirit of the Lord much more often in my Church meetings and in our home. My relationships with family members and acquaintances came more naturally than before. In short, I started to feel clean and whole once again.

Several years have passed since that fateful night in my car. I still have daily challenges and feel the natural anguish of imperfection. Now, however, these are the normal feelings of human frailty rather than the despair resulting from self-imposed addiction.

I am still burdened by occasional random impressions that were seared into my mind over the years. But now I cast them out, rather than inviting them to linger in my mind. I also understand a previously overlooked source of my addiction: the desire to

escape. I thought I could dull the pains of the world, but all I really did was severely reduce the capacity of the Spirit of the Lord to comfort me. I now know that pains and sorrows are a normal part of life but that the Spirit can lift me up. I also know that the rest of my life will demand that I remain vigilant against the slings of Satan in this vulnerable area.

Today, I stand amazed at the love Jesus offers me. It is a great blessing to visit the temple with my dear wife and renew our love together. What a tragedy it would have been for both of us had she not stood steadfast in her faith and led me to a higher plane, despite the anguish and misery I caused her for so long.

There is truly one source of light and truth and joy. That source—the Savior—will never leave us, no matter how far we've fallen. He is there to lift us and inspire us, and He holds the only fruit of real worth—that of eternal happiness in His presence. It is ours to grasp if we but repent and obey Him to the end.

THE WIFE'S STORY

My worst Mother's Day was more than five years ago. That was when I told my husband, Jim,* that I could not bear his addiction to pornography any longer, that it was as if he had

a mistress in the house. I also told him I had sought counsel and a priesthood blessing from the bishop. Jim was angry and sullen, but the truth was out. It was no longer a dark, never-to-be-discussed secret.

It had taken me more than 10 years to realize he had an addiction. It had always disturbed me that he spent 20 to 30 hours each week in front of the television, but when we argued over his viewing habits, Jim declared that I had unreasonably high standards. He reassured me that, like many men, he simply needed to unwind after work.

Finally one day I pointed out that his shows all seemed to have the same theme: sex. He sheepishly admitted that he had difficulty leaving such shows alone. I still didn't understand his actions for a time, but I finally began to realize that his behavior was similar to an addict's: He would abstain from TV watching for a little while, usually in response to my pleadings; then he would return with a vengeance. It was a repeating cycle: binge, abstain, binge again. Astonished and sickened by this realization, I suddenly understood why Jim's love for me and our children seemed so anemic.

**All names have been changed.*



I wondered how this could happen to me—to us. We were both returned missionaries, we both came from good families, we were married in the temple, and I believed the Lord had led us to each other. Now I felt all alone and totally unprepared. No one had ever told me what to do if I discovered my husband was addicted to pornography.

At first I sometimes wondered if I were making it all up. In some ways Jim seemed to function just fine: he went to work and attended all his Church meetings. But in other ways, he didn't function well. He didn't talk with the children much, except at the dinner table. Often he would even leave the table to eat by the TV. He would accept Church callings but seldom do much with them. We rarely attended the temple together. I felt like a single parent most of the time, caring for our children and home while he lived by the TV. I often fantasized about smashing the TV with a sledgehammer.

When Jim traveled, I knew he probably had access to anything he wanted. I worried about him, but at the same time I was relieved to have him gone because our house would feel more serene. When he returned, I would sense that he had withdrawn into his addiction, and I felt as if I had to reclaim him.

As his addiction deepened, he would frequently slip out of bed to watch TV. I would awaken, realize he had left, and go crazy inside, wondering what he was watching and thinking. I would kneel and offer a desperate prayer, fall asleep, then awaken to pray again, only gradually falling asleep.

I tried to make up for his absence with the children, but I discovered it was impossible. When my oldest son complained that his dad loved the TV more than him, I tried to reassure him, but my heart was broken. How could I have been so foolish as to imagine that I was the only one who felt abandoned?

There were other evidences our children were suffering. A Primary teacher pointed out that our oldest child was always angry. A baby-sitter reported that when our youngest son played house with her children, there was rarely a dad in their pretend family. When there was, he was only a minor figure—just like in our family. In my bitterest moments, I wondered if the children would be better off if we divorced. Maybe then they would receive more attention from their dad, because he would have to visit them without the TV.

I continued to confront Jim about his behaviors, steeling myself for his anger and counteraccusation: I was a disappointment to him as a wife. This devastated me. My worst fear was that my inadequacies might be driving him to his addiction. Sadly, I knew I would never be able to compete with his addiction-fed expectations, but I came to realize that this failure to measure up was not my fault.

One day as I was driving and anguishing over our situation, I felt particularly angry at Jim, his family, the Church, and even the Lord. I vividly remember the place on the road where I suddenly felt the Spirit of the Lord acknowledge that I was indeed facing an extremely difficult problem. But then came an added message: Pushing away the Lord and the Church

would not give me the hope and direction I needed. The Lord could help me. From that point on, I realized how badly I needed Him, and I turned to Him often for guidance and strength.

Eventually, after a particularly painful argument, Jim agreed to counseling. We were fortunate to find a wonderful counselor, George, who also was a member of the Church. Our sessions were rocky at first, since Jim and I were both trying to get each other to change. But George's wisdom and encouragement lifted us

each visit. To our surprise, we often felt an outpouring of the Spirit as he counseled us. One of the most important principles I learned during those sessions was the effect of shame. When a person is addicted to pornography, he wants to escape the shame he feels, and he often does so not by turning away from his addiction—the source of his shame—but by turning toward it to numb his feelings. I began to screen my expressions for shaming words.

When I visited George in private sessions for guidance, he told me to refrain from trying to control Jim, pointing out that Jim needed to make his own decisions. During another visit, he gently warned that Jim might not ever be willing to fully break his addiction.

George counseled me to take care of myself—get sleep, seek out friends, find nurturing activities. One such activity was playing the piano. As Jim sat in front of the TV, I found much comfort in playing hymns such as "Where Can I Turn for Peace?" and "Though Deepening Trials" (*Hymns*, nos. 129 and 122). I also sought out the company of a few good friends who showered me with love and encouragement. Most important, I learned how to strengthen my relationship

I'm not certain how it happened, but I know it was only with the help of the Lord. His Atonement changed our hearts, and a wonderful bishop, a loving brother, and a skilled therapist were His tools.

with the Lord. I prayed each day that something would happen to lead Jim to fight his addiction—that others might say something, that he might read something, that our children might do something—anything. I didn't know the pathway out of his addiction, but the Lord did.

I recognized that when Jim retreated to the television, I would become anxious and cross with our children. I began to pray that I might not respond that way, since they needed my love and attention more than ever. I discovered I could keep this resolve better by reading the scriptures and praying. I attended the temple regularly and often entered the names of our entire family on the prayer rolls.

Because we subscribed to the Internet, I occasionally checked the history of sites accessed on our browser. I hoped Jim's uneasiness with technology would be on my side, that he would never discover the pornography so easily accessed there. But to my dismay, one day I saw a listing of several hundred sites that had been accessed in past weeks. I clicked on a few, and my fears were confirmed. My heart pounding, I confronted Jim. He was chagrined, and I was sickened and a little frightened. Though I didn't know it then, this was a major event in helping him realize he had a problem. I discovered a blocking service and immediately subscribed.

I decided that since I couldn't change Jim, I could focus on what I could be learning. For example, what could I learn about love? Could I love Jim in his weakness? Isn't that what I would want if I were in his situation? Wouldn't I want someone to be honest with me—to recognize my addiction and point out its consequences, even when I didn't want to hear it, and at the same time maintain hope for me? If I had given up hope for myself, wouldn't I be particularly relieved to know that the one closest to me believed there was a way out? I began to see Jim's goodness more clearly, realizing that he was just like me except he had allowed himself to become trapped by Satan. I began to see his pain a little better. I believe now that his pain was much greater than mine.

We both began to rely on the healing power of the Atonement. I believed what Elder Bruce C. Hafen, now a member of the First Quorum of the Seventy, has said: "Sometimes we say that no other success can compensate for our failures in the home. And while it is true that no other success of ours can

fully compensate, there is a success that compensates for all our failures, after all we can do in good faith. That success is the Atonement of Jesus Christ. By its power, we may arise from the ashes of life filled with incomprehensible beauty and joy" (*The Broken Heart: Applying the Atonement to Life's Experiences* [1989], 22).

Gradually the periods of abstinence lengthened, and slowly my fears began to subside. Jim has now been clean for several years. I'm not certain how it happened, but I know it was only with the help of the Lord. His Atonement changed our hearts, and a wonderful bishop, a loving brother, and a skilled therapist were His tools.

I always wanted Jim to ask for my forgiveness, but he didn't for a long time—he felt too overwhelmed by his battle. When he finally did, my heart overflowed to bursting. Still, it took time and work for me to forgive. Past hurts resurfaced again and again in my mind. Jim's love, now stronger than ever, helped, but forgiving him has ultimately been my labor. I have had to pray for the Lord's help with this, and I have been blessed.

Since Jim began the repentance process, his countenance has changed. He continues to be vigilant and avoids taking any risks. I've stopped wondering if a setback is around the corner. Our marriage is stronger than ever, and we continue to rely on the Lord. This great hardship has been transformed into a much needed blessing.

I have learned firsthand the reality of these scriptures:

"All things wherewith you have been afflicted shall work together for your good, and to my name's glory, saith the Lord" (D&C 98:3).

"The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10).

Not long ago, as I shook hands with our stake president after renewing my temple recommend, he expressed admiration for Jim. He had just attended a meeting with priesthood leaders in which Jim had offered a prayer. The stake president told me that as my husband prayed, he felt very strongly that Jim was in the right place, doing much good in his new calling. My heart was full as I left the stake president's office. Indeed, my sorrow had at last been replaced by joy. □

Gospel topics: fighting pornography, forgiveness, repentance, sin



The Lost Pamphlet

By Wenceslao Salguero

I was born and raised in El Progreso, a small town in southern Guatemala. When I was about 10 years old, an unusual pamphlet came into my hands. It contained the story of Joseph Smith, a young boy who saw a vision of God the Eternal Father and His Son, Jesus Christ.

I was deeply impressed by this story. Unsatisfied with the training I was receiving in the religion of my parents, I wanted to know more about the boy in the pamphlet. But I didn't know where to get information. In time I lost the pamphlet, but I never forgot about it. I wondered if I would ever find another like it.

As a teenager and young adult, I investigated several religious denominations. I even took classes in their doctrine and received diplomas. But there were aspects of these religions that troubled me, and I felt uncomfortable with the criticism that clergy of different faiths sometimes directed at one another. By this time I had started reading the Bible, and as I compared the Bible with what I saw in the religions I had studied, I became convinced those religions lacked God's authority.

I knelt many times in prayer, pleading with God to guide me to His true Church. I promised that if He did, I would be faithful in keeping His commandments and would always serve Him.

I had dreams, too, in which I told God I was willing to do anything to receive forgiveness for my sins. I would wake up and find my pillow wet with tears. I also asked God to help me find the pamphlet about Joseph Smith again.

By 1968 I had a wife and son. We moved to Guatemala City so I

could find better employment. On the afternoon of 20 November 1975, two young American women, simply dressed, knocked on our door. They said they had a message for my family. We made an appointment for them to come back at a later time.

I remember the first discussion clearly. One of the young women said a prayer, and then the other one began to talk about Joseph Smith. In her hands was a copy of the pamphlet I had read as a boy! My search for the truth had come to an end in my own living room.

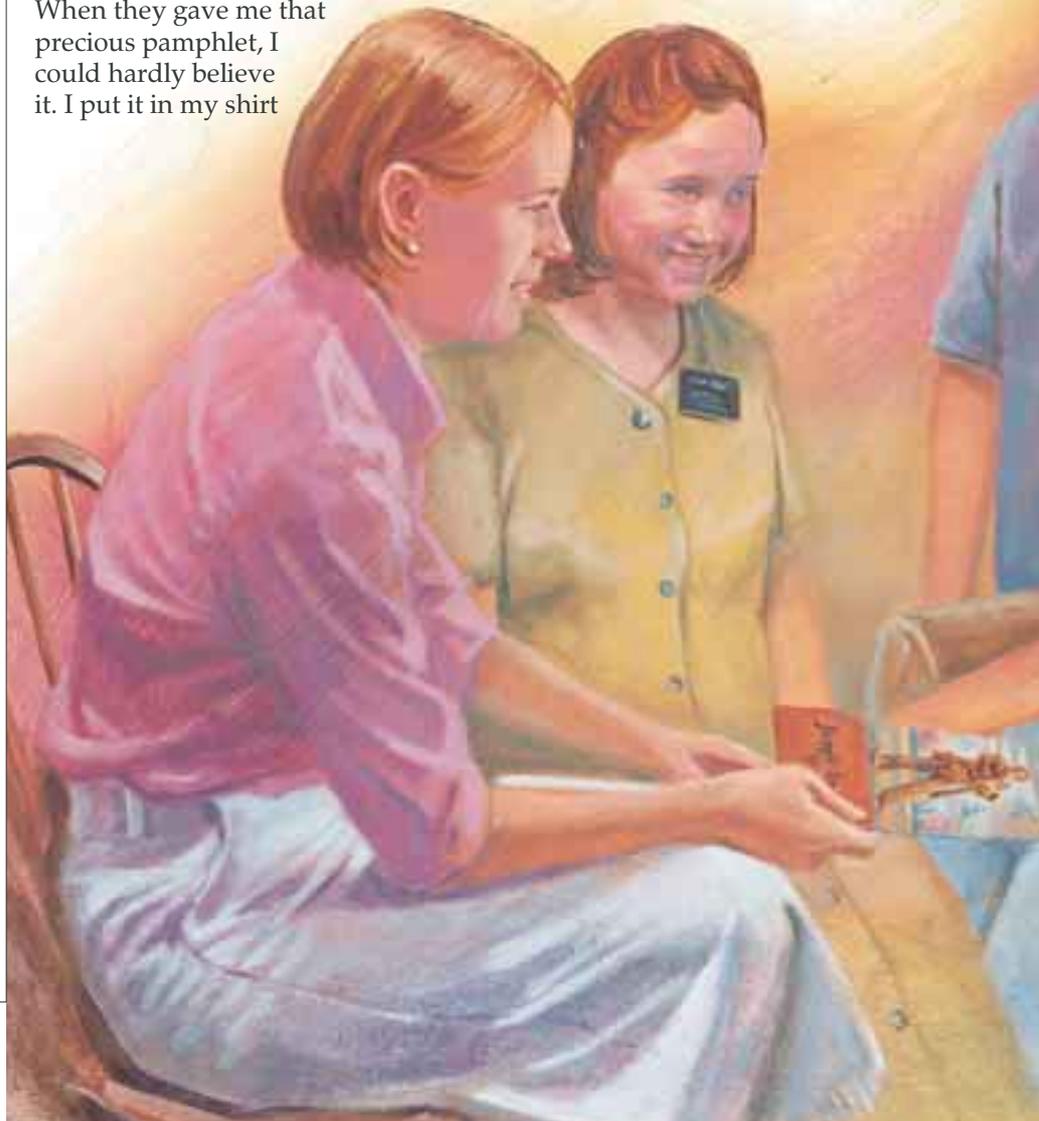
No words can express what I felt at that moment. I wanted to snatch the pamphlet out of her hands. The sisters noticed the way I was looking at it and said they would leave it with me. When they gave me that precious pamphlet, I could hardly believe it. I put it in my shirt

pocket to keep it near my heart.

Two days later the sisters returned. When they saw the pamphlet in my pocket, they asked if I had read it. I told them they didn't realize what it meant to me. I explained I had read it as a boy and had prayed to find it again.

On Sunday our family went to church. We arrived very early, and the sisters were surprised to see us. They hadn't really invited us, just told us where the building was.

The sisters continued to teach us. Although they didn't speak Spanish very well, they taught by the Holy Ghost. When they taught us about repentance, I felt something I had never felt before and



started to cry. Then I realized we were all crying. I was convinced I had found the true Church.

My wife, Rosa Élida, had a similar experience. It happened when the sisters invited us to be baptized. "Sister Salguero," they asked, "do you want to follow the Savior?" She realized right then that she did.

When I asked the Lord to help me find His Church, I promised I would serve Him. From the first time I went to church, I have faithfully attended and have tried to serve diligently. I have had many wonderful Church callings, including serving twice as bishop. My wife has served in the Primary and Relief

Society and in the family history program. My eldest son served a full-time mission, and now his younger brother is preparing to serve. We have two daughters who are also active in the Church.

Whenever I am asked to speak in church, I try to communicate the joy I feel as a member of the Lord's Church. I know that God lives and that through the Prophet Joseph Smith He has restored to us His gospel, His Church, and the authority of His priesthood. □

Wenceslao Salguero is a member of the Tierra Nueva Ward, Guatemala City Guatemala Bosques de San Nicolás Stake.

Gospel topics: conversion, Joseph Smith, missionary work

No words can express what I felt when I saw the sister missionary holding the pamphlet I had prayed to find again.

Strong for the Sake of My Children

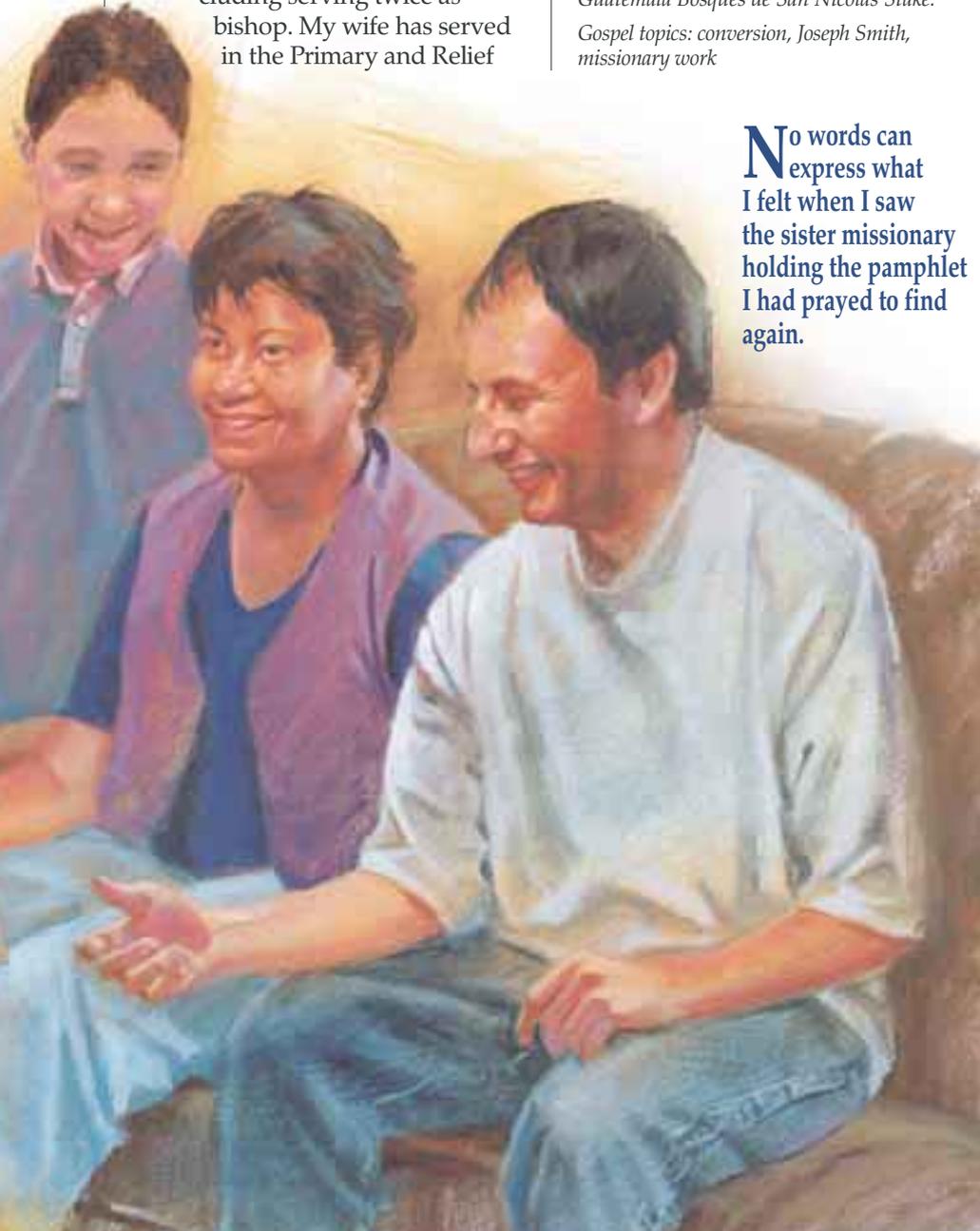
By Eliza M. Torres

After 12 years of marriage and with six young children, I found myself separated from my husband, facing divorce. My husband's mother continued to live with our family, but with one exception, my children never saw their father again.

My children were too young to understand fully what was happening to our family, and I tried to shelter them as much as I could from the pain I was feeling. But within a few weeks of separating from my husband, I felt vulnerable, empty, and alone. Although I was surrounded by people in my Philippine hometown, I often found myself weeping, longing for the comfort of someone to confide in. Assailed by doubts, I felt as though I were living in a haze. I couldn't think or plan clearly. And yet I knew I had to be strong for the sake of my children. The burden of their welfare rested solely upon my shoulders, I felt.

Humbled and desperate, I knelt and asked Heavenly Father for three favors: good health, a clear mind, and emotional strength devoid of self-pity and selfishness.

My prayers were answered. In spite of difficult economic conditions in the Philippines, I was blessed with a good income. The harder I was able to work, the more money I earned. Our temporal needs were met, and I found the clarity of mind and the emotional strength I needed to



be both mother and father to my children.

I gave my children love and affection and as much attention as possible. I devoted Sundays and holidays solely to them. I taught them not to look back in anger, nor forward in fear, but to look around in awareness. They learned not to hate anyone, especially their absent father.

They also learned to share with one another and build family solidarity. We exchanged ideas and valued each other's differing points of view. We rejoiced in one another's victories and comforted each other in our defeats. We were a united family—cooking, cleaning, laughing, sharing, and, above all, praying together.

Seven years after my separation, four of my children and I became members of The Church of Jesus Christ of Latter-day Saints. The teachings of the Church honed and polished my children, further cultivating their talents. They learned more patience and understanding. As they grew older they also discovered leadership skills and other abilities they did not know they had. They enjoyed peace and a sense of belonging. My children often turned to Church leaders for educational, emotional, and spiritual counsel. They were devoted to their callings and eagerly engaged in Church activities. I watched them thrive as they grew spiritually and developed social skills.

My son and three daughters served as full-time missionaries. They have continued to grow and develop into wonderful people.

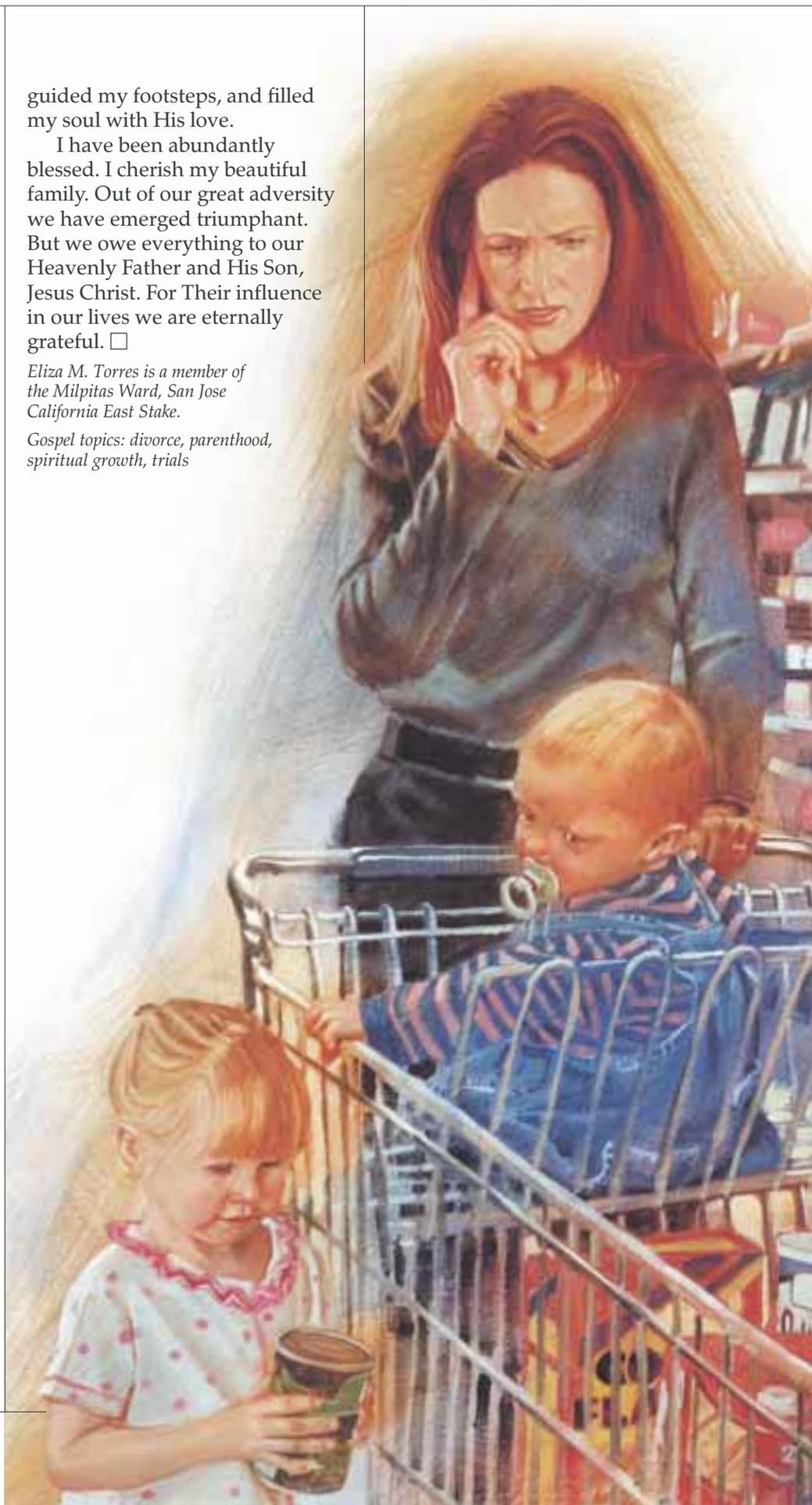
My trials have helped me to become stronger and grow in ways I may not have otherwise. Many times I was weary, but in those times of great need my Heavenly Father gave me rest,

guided my footsteps, and filled my soul with His love.

I have been abundantly blessed. I cherish my beautiful family. Out of our great adversity we have emerged triumphant. But we owe everything to our Heavenly Father and His Son, Jesus Christ. For Their influence in our lives we are eternally grateful. □

Eliza M. Torres is a member of the Milpitas Ward, San Jose California East Stake.

Gospel topics: divorce, parenthood, spiritual growth, trials



"Go Check on Wendi!"

By Darlene Joy Nichols

As I did my grocery shopping, the thought kept coming to me: Go check on Wendi!

When our oldest daughter, Wendi, was five, she attended morning kindergarten class. One day I sent her to school, then readied our two younger children to go shopping. I felt rushed because it usually took over two hours to do my grocery shopping, and I wanted to be done in time to pick up Wendi from school. So with my shopping list in one hand and my two preschoolers in the other, I set off for the store.

About 20 minutes later I had a clear thought interrupt me: *Darlene, go check on Wendi.* I thought to myself, *How silly! Wendi is fine at school.* I dismissed the thought and went about my shopping. A short time later the thought came back again. *Darlene, go check on Wendi.* The thought came so clearly that I stopped in the middle of a grocery store aisle.

Looking at my shopping list and at my two young children, who would not be patient much longer, I reasoned to myself, *This is silly! I'm sure Wendi is fine.* I continued down the aisle and turned the corner when the words came forcefully yet again:

Darlene, go check on Wendi!

I told a clerk I'd be back for my groceries and rushed from the store. As we left, I noticed a severe thunderstorm had come up. Wendi was terrified of thunderstorms. Still, I knew she was safe at

school. Nevertheless, I began to worry that something terrible might have happened. I hurried to the school only to find everything calm. Nothing seemed out of the ordinary, and even the storm was passing. I was confused and thought perhaps I wouldn't go inside after all. But after making the effort to get there, I decided I should at least walk to the classroom and reassure myself that all was well.

I turned the corner to Wendi's classroom and saw the door was open and Wendi standing in the doorway. How odd! Why wasn't she at her desk? As I approached her she seemed just fine and had a smile on her face. I didn't know what to say, so I just bent down and gave her a hug.

"Mommy, I knew you'd come!" she said.

With that her teacher came over to us and said, "How did you know to come?" Then she explained that the thunder and lightning storm had upset the class. As she tried to gather the children to sit together on a carpet, she noticed Wendi at her seat praying. When Wendi finished, she told her teacher that she was all right, that she had asked Heavenly Father to send her mommy to her, and could she please wait by the door.

I could not stop my tears as I realized the prayer of faith of a five-year-old had literally moved me from a grocery store five miles away to be at her side. I am deeply grateful to Heavenly Father for this experience, for we both learned divine lessons about faith and trust that day. □

Darlene Joy Nichols is a member of the Burnsville Ward, Burnsville Minnesota Stake.

Gospel topics: faith, inspiration, motherhood, prayer

I Just Knew We Were Not Alone

By Dee Satterlee Giles

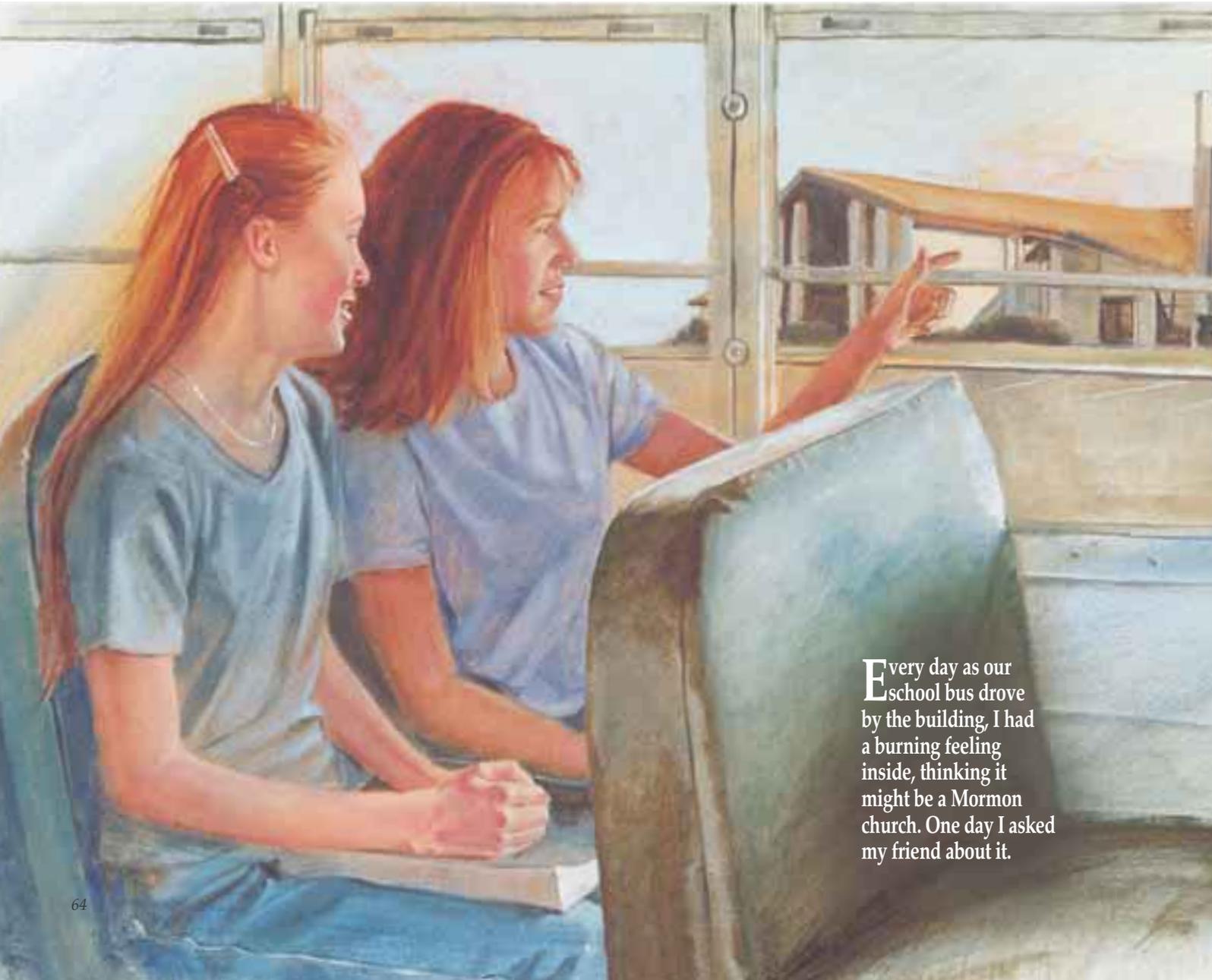
As a five-year-old child, I lived with my parents in Great Falls, Montana, where my father was stationed in the U.S. Air Force. I used to go outside and lie under the trees, look up at the sky, and think about all those other people just like me who were on other planets out

there. I just knew we were not alone. I'd think about it a lot, but I kept it all to myself.

When I was about seven, my parents were transferred to Europe, where we lived until I was 16. As a result of my father's assignments as a pilot, I became fluent in German, Norwegian, and French, and my parents hoped I would acquire a doctorate in languages. Education was a high family priority: my grandfather was an architect, and my mother's stepfather was a bacteriologist.

We returned from Europe in November 1959 and soon visited relatives in Sacramento, California, where I learned that my cousin Dean had joined The Church of Jesus Christ of Latter-day Saints and was preparing for a mission. He asked me what I knew about premortal life. I told him I just knew there were other places outside of this earth with other people, that we had wanted to come here, and that we were persons before we came here.

His immediate response was, "Where did you hear all that?"



Every day as our school bus drove by the building, I had a burning feeling inside, thinking it might be a Mormon church. One day I asked my friend about it.

He said no other church on earth taught these truths the way the LDS Church did. At that instant I knew his church was true; I just knew it. Then there began hours of talking about the plan of salvation.

Soon our family returned to Albuquerque, New Mexico, where my father was stationed. I knew no one in the Church, had never seen one of their meetinghouses, and had never had any Church association except those conversations with my cousin. But I was intrigued and wanted to know more, so I went to the public library and checked out everything to do with the Church.

There were about 20 books, some of them fiction, but most of the books were anti-Mormon. I read everything. I know it may be amazing to others, but despite the numerous anti-Mormon expressions in so much of what I read, nothing persuaded me away from what I was thinking about this Church. As I read, good things would come out and stay in my mind, and faulty thinking and erroneous motives became so transparent that all of the negative material just drifted away. Most of the books were quite old. I didn't care—I wanted to read everything I could about the Church. While I read, I felt what I later learned was the Holy Ghost influencing me.

As a result of my library search, I knew I had to make contact with Church members. In the phone book, I saw that there were two Church meetinghouses in town. I memorized the addresses because I thought if I wrote them down, I would lose them.

At this time my parents were building a home on the outskirts of Albuquerque. We would visit it nearly every day. As we drove

out to our home, there was an open space of desert and then a building about a block behind the open space. As we passed by the building, I had a feeling that it was special. I thought, *I wonder if that's a Mormon church.* I asked my parents to drive over so I could see it, but they would not. Finally, weeks later we moved into our new home, and I started riding the school bus to a high school where I was a junior at the time. When the bus passed by that building, I had a burning feeling inside. That night I looked up the addresses again. Sure enough, the building we passed was on Haines, where one of the meetinghouses was located.

Every day I would feel the same feeling as the bus drove by. Finally I could stand it no longer. As I was sitting with Gaye Kennedy, a friend from my geometry class, I blurted out, "I think that's a Mormon church over there. Do you know anything about the Mormons?" She answered, "Yes, I'm LDS. Would you like to go to church with me?"

We went to the Second Ward, the ward she lived in. Afterward she said if I wanted to continue attending church she would introduce me to people in my ward, the Fourth. One of them was a fellow student, Earl Bushman, who lived around the corner. He volunteered to take me to church on Sundays.

Soon the friends I ran around with were Church youth. They said I really ought to see the missionaries. I asked my parents if the missionaries could come to our home, but they said no, although they let me attend Sunday services and youth activities. Finally I met with the missionaries at the meetinghouse because I could ride my bicycle there, and they asked me what

I knew about the Church. I remember saying I knew all there was to know because I had done so much reading. But my response to their very first question brought laughter from everyone. They asked, "Who is the President of the Church?" I said, "That's easy: Heber J. Grant." They burst out in giggles. It soon became clear that the books I had read, most of which were printed in the 1930s, were out of date. Heber J. Grant had died in 1945. From that experience, I immediately learned about being teachable.

Everything about the missionary lessons only confirmed things I felt I already knew and redoubled my desire to join the Church. But my parents would not permit it until I was 18. However, as I neared the close of my senior year, they relented, as they knew I planned to do it in June, when I turned 18. Yet they would not attend my baptism.

I remember that my fourth-year French teacher, not a member herself, attended out of kindness toward me. She knew that to me my baptism was an important step and that I was doing it without family backing. I was always so impressed how the Lord raised up support at this special time. Since then, I have never been without friends and loved ones in the Lord's family, millions throughout the earth! In the 39 years since my baptism, the blessings our Father in Heaven has given me and my husband, Ivin, and our eight children have reconfirmed countless times my feelings and thoughts about the value of this, the Lord's Church. □

Dee Satterlee Giles is a member of the Kent Fifth Ward, Kent Washington Stake.

Gospel topics: baptism, conversion, friendship, inspiration

Hands-on Learners

We discovered that our son who has a learning disability is a kinesthetic learner, meaning he processes information most efficiently through touch and motion. Since finding this out, we have identified many ideas to help teach him. As we studied about some of the different ways people learn best, we discovered that about 30 percent of the general population are full or partial kinesthetic learners, although most also learn well through audio or visual means.

Those children who learn best through movement may find it difficult to absorb gospel principles taught in traditional settings. Expecting these children to sit still may even result in disruptive class experiences. Happily, we found the following learning strategies helpful.

Role playing. Active children may find difficulty relating to some scripture stories just through listening. However, if they are asked to play the part of Alma or the angel or King Lamoni, they will long remember the details of the experience. Look around the house for costume ideas, and stage the role play in such a way that body language is used.

Rote learning. Instead of repeating words or scriptures for children to memorize, have them write down the words and phrases.

However, for those who are very young, disabled, or very active, this might not be practical. We have found that having the child bounce or throw a ball while saying each book of the Bible or pedal the stationary bike while repeating the names of Book of Mormon prophets helps the child remember them. The energy expended somehow helps the brain retain the information.

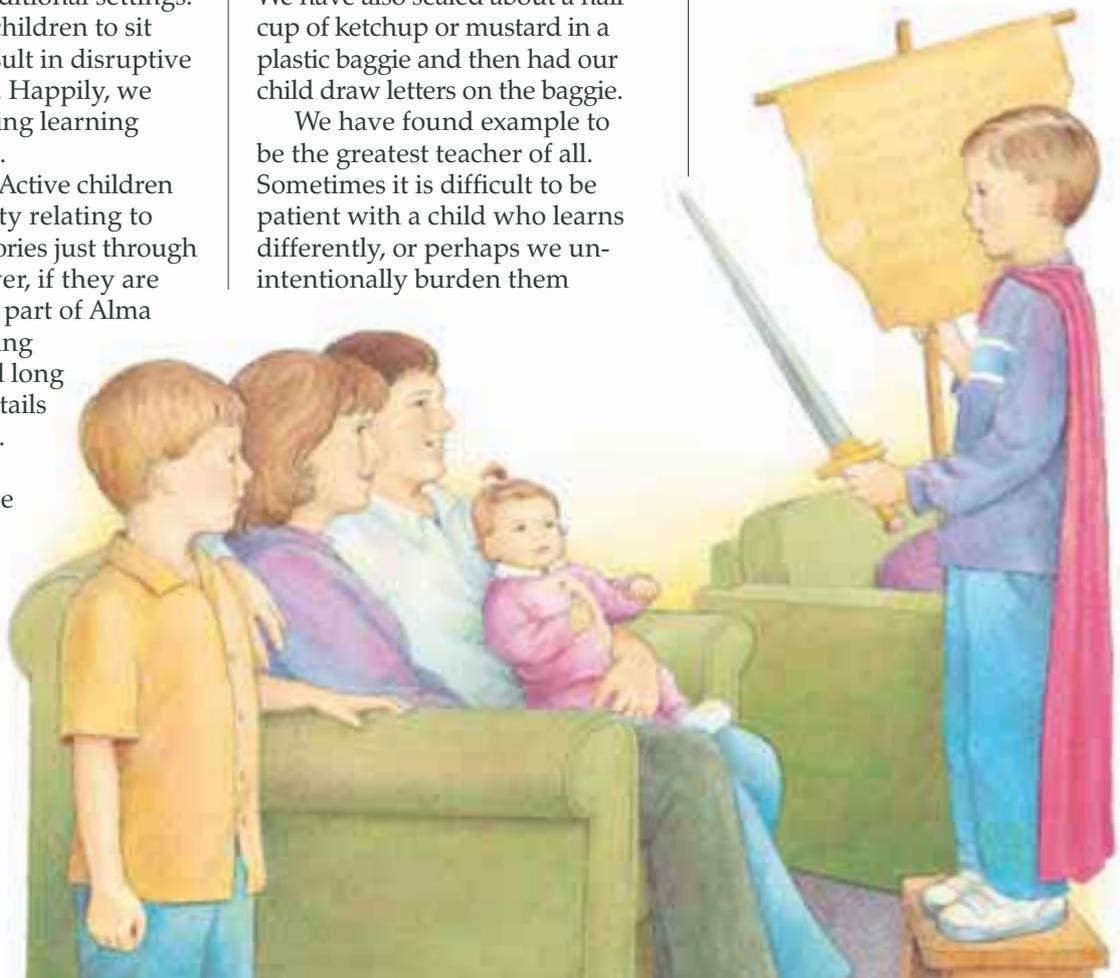
Spelling. When kinesthetic learners need to retain important names or words, have them spell the words by tracing letters in sand, rice, or cornmeal on a tray, by using sign language, or by writing the letters in the air. They may even wish to shape the letters with modeling clay or with their bodies. We have also sealed about a half cup of ketchup or mustard in a plastic baggie and then had our child draw letters on the baggie.

We have found example to be the greatest teacher of all. Sometimes it is difficult to be patient with a child who learns differently, or perhaps we unintentionally burden them

with inappropriate labels. To live consistently with gospel teachings, we need to remember these children need special help and that as parents we have been entrusted with providing that help.—**Heidi Ashworth, Clayton Valley Second Ward, Walnut Creek California Stake**

Real-World Finances for Teens

As children approach adolescence, they are ready to assume greater financial responsibility and learn more about adult money management. We have found that there are



three main areas where we need to work with our children: financing more expensive personal wants and needs, teaching them the real cost of automobile ownership, and learning what it costs to run a household.

1. Personal expenses. As teenagers become involved in more activities and begin to feel more desire to purchase clothing or other items, they need more money. We have found as a general rule that expenses that can't be met through normal means of allowances or earnings can be financed using a matching-funds strategy. The teenager becomes responsible for paying 50 percent of the cost, and if that is achieved the parents make up the difference. More than once we have noted that a teen's desire for a certain product or school trip is inversely related to the amount that he or she is expected to contribute.

2. Automobile expenses. While many teens dream of owning their own car one day, few understand how much of the family budget car expenses can consume. In one family, six months before teens obtain a driver's license, they begin tracking automobile expenses. They add up the cost of loan payments, insurance, repairs, gasoline, oil changes, new tires, and registration, compute the average cost per mile to drive the car, and then report their findings in family home evening.

Other ideas to help teenagers understand the costs of car ownership include asking them to pay a portion of the fees required for driver's education classes, to create a budget that includes car expenses, and to share the cost of insuring and registering a car.

3. Household expenses.

Most young adults are surprised how expensive it is to operate a household, even a small apartment. One way to help them become realistic about costs is to involve them in monthly budgeting and check-writing activities. While parents may wish to keep some financial matters confidential, other areas, such as paying utility bills and staying within a grocery budget, can be shared

with teens.

One family rotates bill paying each month by asking one of their teenagers to write out the checks and prepare them for a parent's review and signature. This activity enables teens to preview many of the financial responsibilities they will assume as adults.—**Jerry Mason, Vienna Ward, Oakton Virginia Stake**



From the Presiding Bishopric and Young Men General Presidency

Overcoming Today's Challenges

In a fireside address on 12 November 2000, President Gordon B.

Hinckley said that the youth of the Church face significant challenges.

However, he explained, these challenges are more manageable than those faced by prior generations because today's challenges largely involve behavioral decisions. Once youth decide to behave appropriately, the challenge is behind them (see "A Prophet's Counsel and Prayer for Youth," *Ensign*, Jan. 2001, 4). Wisely using the divine gift of agency to make correct choices will enable youth to successfully meet the challenges of today's world.

President Hinckley suggested six B's that can guide youth in overcoming their challenges:

- *Be grateful.* Youth should walk with gratitude in their hearts. They should thank their parents, friends, and others for help given them and should express gratitude to God in prayer.

- *Be smart.* Whatever their chosen field, youth should make the sacrifices necessary to obtain the best education available.

- *Be clean.* Youth are to avoid pornography, taking the name of God in vain, illicit drugs, destructive entertainment, tattoos, body piercing (other than piercing of the ears by women for one pair of earrings), early dating, and every kind of sexual transgression. Youth should choose friends who will be a positive influence on them.

- *Be true.* Youth should be loyal to the Church and true to their convictions.

- *Be humble.* Youth who are humble will be guided by the Lord and will receive answers to their prayers.

- *Be prayerful.* Youth need help from God. They should live so they can speak to Him in good conscience.

Bishops, Young Men presidencies, and other Aaronic Priesthood leaders are encouraged to review and discuss President Hinckley's counsel with young men in quorum meetings, Sunday evening discussions, and other similar settings and to exemplify his counsel in their own lives. Help the youth recognize the joy that living these guidelines can bring, and acknowledge their efforts to live in accordance with President Hinckley's counsel. □



PHOTO BY JED CLARK

From the First Presidency and Quorum of the Twelve Apostles

Encouraging Parents to Teach Their Children

In his message to fathers at the priesthood session of general conference on 7 October 2000, President Gordon B. Hinckley said that nothing will have so profound an impact on a father's happiness as the way his children turn out (see "Great Shall Be the Peace of Thy Children," *Ensign*, Nov. 2000, 50). President Hinckley emphasized that youth need the help of their parents in resisting the evil that is all about them and suggested parents teach their children in the ways of the Lord. Indeed, parents are under divine command to bring up their children in light and truth (see D&C 93:40). Quorum and group leaders can assist parents by reviewing in quorum and group meetings the following teachings suggested by President Hinckley and encouraging parents to discuss these topics with their children.

- *Teach them to develop good friendships.* Latter-day Saint youth should choose friends who will influence them for good.

- *Teach them the importance of education.* Youth will be amply rewarded for their efforts to obtain an education. The Church will also be blessed by their increased capacities and skills.

- *Teach them self-respect.* The First Presidency and Quorum of the Twelve Apostles discourage tattoos and the piercing of the body other than the minimal piercing of the ears by women for one pair of earrings.

- *Teach them to stay away from drugs.* Those who use illegal drugs lose self-control and will do anything to feed their habit.

- *Teach them the virtue of honesty.* A person who is honest enjoys a clean conscience and an unspotted reputation.

- *Teach them to be virtuous.* Sexual urges must be controlled with unbending self-discipline.

- *Teach them to look forward to the time when they may be married in the house of the Lord.* Youth should come to the marriage altar free of evil of any kind. Husbands should avoid situations and attitudes that can lead to divorce.

- *Teach them to pray.* It is a miracle that we can approach God for individual help and guidance. □



PHOTO BY STEVE BUNDERSON

Living within Our Means

Although the earth and everything in it belong to the Lord, He entrusts a portion of His wealth to each of us. Elder Joe J. Christensen, then of the Presidency of the Seventy, explained: “Our resources are a stewardship, not our possessions. I am confident that we will literally be called upon to make an accounting before God concerning how we have used them to bless lives and build the kingdom” (“Greed, Selfishness, and Overindulgence,” *Ensign*, May 1999, 11). Whether our portion is great or small, we can be responsible caretakers as we apply righteous principles.

USE A BUDGET

Many families find it helpful to develop a budget. The first considerations when budgeting are tithing and Church contributions. Paying an honest tithe is crucial to helping build the kingdom and is our greatest financial protection, for the Lord has promised that when we keep this commandment, He will “open you the windows of heaven” (Mal. 3:10). Fast-offering contributions help us fulfill our obligation to “impart of [our] substance . . . to the poor and afflicted” (D&C 105:3).

Whether our resources are great or small, we can be responsible caretakers as we apply righteous principles.

The Lord may open the windows of heaven in many ways. President Spencer W. Kimball (1895–1985) explained, “He can give us better salaries, . . . more judgment in the spending of our money, . . . better health, . . . [and] greater understanding so that we can get better positions” (*The Teachings of Spencer W. Kimball*, ed. Edward L. Kimball [1982], 212).

After budgeting for necessities, including savings if possible, the next considerations are the non-essentials the family has deemed desirable.

SHARE WITH OTHERS

One of the most valuable ways to use our resources is sharing them with others. C. S. Lewis (1898–1963) wrote: “If our charities do not at all pinch or hamper us, . . . they are too small. There ought to be things we should like to do

and cannot do because our charitable expenditure excludes them” (*Mere Christianity* [1952], 67).

AVOID DEBT

Few things erode happiness more quickly than debt. In some cultures, debt is becoming both more available and more accepted. But as Church members, we have long been advised to avoid unnecessary debt. The hunger for worldly goods must be bridled just as any other appetite. Applying the pioneer motto “Fix it up, wear it out, make it do, or do without” can help us live within our means.

BLESSINGS OF WISE STEWARDSHIP

Jill Johnson of Sandy, Utah, tells how the Lord blessed her family: “As newly married college students, we had carefully budgeted our meager monthly income. Then the landlord raised our rent by \$15. We prayed for a blessing. The next day our old car broke down beyond repair. We wondered why we had these trials all at once, but the loss of the car turned out to be a blessing. With help from family and friends, we found we could manage without a car. The money saved on gas and oil was \$15 a month. Sometimes we are blessed for obedience in unexpected ways.”

The Lord is concerned with our temporal and spiritual welfare and will help us as we strive to care wisely for the gifts He has given us. □

Gospel topics:
budgeting, debt,
stewardship



FIRST PRESIDENCY CHRISTMAS DEVOTIONAL

3 December 2000

"My Redeemer Lives"

Speaking from the Conference Center in Salt Lake City, members of the First Presidency testified of the Savior. Following is President Gordon B. Hinckley's address:

Merry Christmas! my beloved friends. I greet you wherever you may be as members of the Church family. We are met tonight to pay homage to our Lord and Master, Jesus Christ, whose life and death mean so very much to each one of us. This is a gathering for prayer and song and speech, in tribute to the Master of all, the Lord Omnipotent, who condescended to come to earth, to be born in a stable, in a conquered nation, under the humblest of circumstances.

He was the Prince Almighty who left the royal courts on high and came among us to teach us and to lead us in His quiet and wonderful way.

As we now embark on the third millennium since His birth, we think of His tremendous influence upon the world. We feel profoundly grateful to have been born in this wonderful season of His glorious work.

How grateful we of this Church should feel. We live in the fulness of times. Mark that phrase. Mark the word *fulness*. It denotes all of good that has been gathered together in the past and restored to earth in this final dispensation.

My heart tonight is filled with thanksgiving unto the Almighty God. Through the gift of His Son,



who is the God of this world, we have been so magnificently blessed. My heart rings with the words of our hymn, "Count your blessings; name them one by one. Count your many blessings; see what God hath done" (*Hymns*, no. 241).

How thankful I feel for political freedom enjoyed by most of our people throughout the world. As we look across the vast expanse of human history, how thankful we feel for the right to worship as we please, to assemble together without fear of oppression, to lift our voices in prayer to the God of the universe, to worship Him in spirit and in truth.

The precious boon of human liberty is really the product of the Savior's teaching of the dignity of man. He declared the precious nature of every individual soul. We say with the Psalmist, "Blessed is the nation whose God

is the Lord" (Ps. 33:12).

I believe that human freedom and human liberty are the marvelous fruits of the doctrine of the Christ. Said Paul to the Corinthians, "Where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17).

All of earth's children are the sons and daughters of our Heavenly Father. Fatherhood denotes brotherhood and sisterhood. We are of His family, you and I. We have within each of us something of His divinity. We have an obligation one to another. We are commanded to love our neighbor as ourselves. It is the Light of Christ which has brought into the world an enlarged sense of brotherhood. While there is much of darkness and strife, of brutality and evil in our time, there is yet more of appreciation and respect, of reaching down and helping, of giving and loving than at any previous period in the history of the world, I so believe.

At this glad season how grateful we should feel. "He, watching over Israel, slumbers not nor sleeps" (see Ps. 121:4). He walked the earth as our teacher, our leader, our exemplar, our Lord. Through His matchless Atonement, He did for each of us what we could not do for ourselves. "O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:55). Through His great atoning sacrifice, He cut the knot of the cords that bound us and gave us freedom to go forward on the road to immortality and eternal life. He is our Lord, our Master, our Redeemer, our King, our Ruler, and our God. Without Him there is no salvation.

When I was a boy, my father would offer me a coin now and again to memorize a poem or a piece of scripture. Memorization was easy then. It is well nigh impossible now.

I remember his offering me 25 cents to memorize William Ernest Henley's poem "Invictus." I can still remember it. I will repeat two verses:

*Out of the night that covers me,
Black as the Pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.*

*It matters not how strait the gate,
How charged with punishments
the scroll,
I am the master of my fate;
I am the captain of my soul.*
(R. J. Cook, comp., *One Hundred and One Famous Poems* [1923], 95)

It is a great poem. It places upon the individual the responsibility for what he does with his life. Through these many years, when I have been faced with difficult choices I have repeated these stirring words.

But on the other hand, it may sound arrogant and conceited in terms of the Atonement. Orson F. Whitney, of the Quorum of the Twelve of many years ago, so regarded it and wrote a marvelous response using the same poetic meter and entitling his verse "The Soul's Captain."

I repeat three of the verses from his writing.

*Art thou in truth? Then what of him
Who bought thee with his blood?
Who plunged into devouring seas
And snatched thee from the flood?*

*Free will is thine—free agency,
To wield for right or wrong;
But thou must answer unto him
To whom all souls belong.*

*Bend to the dust that head "unbowed,"
Small part of life's great whole!
And see in him, and him alone,
The Captain of thy soul.*
(*Improvement Era*, May 1926, 611)



As part of the devotional, the Mormon Tabernacle Choir and the audience sang Christmas hymns together, accompanied by the Orchestra at Temple Square.

So it is. When all is said and done, when all the legions of the ages have passed in review, when man's terrible inhumanity to man has been chronicled, when God's great love for His children has been measured, then above all stands the lone figure of Jesus Christ, the Redeemer of the world, the Savior of mankind, the living Son of the living God, the Prince of Peace, the Holy One.

Isaiah spoke of Him centuries before His coming: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6).

Nephi, long before the Master's birth, was given a vision of His coming. He saw in that vision the mother of Christ, "a virgin, most beautiful and fair above all other virgins" (1 Ne. 11:15).

Of her He was born in Bethlehem of Judea, and the angel said unto Nephi, "Behold the Lamb of God, yea, even the Son of the Eternal Father!" (1 Ne. 11:21).

And Nephi "beheld that he went forth ministering unto the people, in power and great glory; and the multitudes were gathered together to hear him; and . . . they cast him out from among them." And He "was lifted up upon the cross and slain for the sins of the world" (1 Ne. 11:28, 33).

All of these ancient visions were fulfilled. He came to earth. He walked the dusty roads of Palestine, teaching the people, healing the sick, causing the blind to see, raising the dead, giving His life on Calvary's cross, and rising on the third day to "become the firstfruits of them that slept" (1 Cor. 15:20).

He had been the Creator of this earth, under His Father's direction, for as John records, "without him was not any thing made that was made" (John 1:3). He was the great Jehovah who spoke with the prophets of old.

He was the lowly babe who came to earth in the meridian of time and brought to us the gift of Christmas. He was the Resurrection and the Life, who brought to us the wonder of Easter.

And it was He who in this most glorious of dispensations was introduced to the boy Joseph by His Father, the Almighty Elohim, the God of the universe. And this same Joseph has become the pre-eminent witness of His living reality in this season of earth's history.

Some years ago I was assigned to the Rochester New York Stake conference. On Saturday I said to the brethren who were with me, "Let us get up early in the morning, early Sunday morning, and go to the Sacred Grove before the conference." They all agreed.

Accordingly, very early on that spring Sabbath, the mission president, the stake president, the regional representative, and I went out to Palmyra and walked into the grove. No one else was there. It was peaceful and beautiful. It had rained during the night. Tiny new leaves were upon the trees.

We spoke quietly one to another. We knelt upon the damp ground and prayed. We did not hear an audible voice. We did not see a vision. But in an indefinable way we were told in our minds, each of us, that yes, it happened here just as Joseph said it happened. It was here that God our Eternal Father and His Beloved Son, the resurrected Lord Jesus Christ, appeared to the 14-year-old boy and spoke with him. Their matchless light rested upon him, and he was instructed in what he should do.

That sublime occasion, the First Vision, parted the curtains through which came the restoration to earth of the Church of Christ. It came out of the wilderness of darkness, out of the bleakness of ages past into the glorious dawn of a new day. The Book of Mormon followed as another witness of the Lord Jesus Christ. His holy supernal priesthood was restored under the hands of those

who held it anciently. Keys and powers were bestowed upon the Prophet and his associates. The ancient Church was again upon the earth with all of the blessings, powers, doctrines, keys, and principles of previous dispensations. It is His Church. It carries His name. It is governed by His priesthood. There is no other name under heaven by which men must be saved. Joseph Smith, whose birthday we also commemorate at this season, became His great testator.

Declared the Prophet, without equivocation, without uncertainty, but with the confirmation that came of actual experience:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God" (D&C 76:22–24).

And so at this glad season we lift our voices and sing, "Glory to God, glory to God, glory to God in the highest; peace on earth, goodwill toward men" ("Far, Far Away on Judea's Plains," *Hymns*, no. 212).

The testimony of the great Prophet of this dispensation has been repeated and confirmed by generations of Latter-day Saints who have received a certain knowledge by the power of the Holy Ghost.

I add my own testimony by repeating these words which I penned some years ago while contemplating the miracle and the marvel of our Lord and Master, our Savior and Redeemer:

*I know that my Redeemer lives,
Triumphant Savior, Son of God,
Victorious over pain and death,
My King, my Leader, and my Lord.*

*He lives, my one sure rock of faith,
The one bright hope of men on earth,
The beacon to a better way,
The light beyond the veil of death.*

*Oh, give me thy sweet Spirit still,
The peace that comes alone from thee,
The faith to walk the lonely road
That leads to thine eternity.
("My Redeemer Lives," *Hymns*,
no. 135)*

As you reflect on these marvelous things, may there come into your hearts the true spirit of Christmas, to bring you gladness, to bring you peace, to bring you love, is my prayer. In the name of Jesus Christ, amen.



Following are excerpts from the address of President Thomas S. Monson, First Counselor in the First Presidency:

As we commence the Christmas season, with all of its beauty and meaning, we are reminded that from the Lord came the long-awaited declaration: "Lift up your head and

be of good cheer; for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world, to show unto the world that I will fulfil all that which I have caused to be spoken by the mouth of my holy prophets" (3 Ne. 1:13). . . .

Born in a stable, cradled in a manger, He came forth from heaven to live on earth as mortal man and to establish the kingdom of God. During His earthly ministry, He taught men the higher law. His glorious gospel reshaped the thinking of the world. He blessed the sick. He caused the lame to walk, the blind to see, the deaf to hear. He even raised the dead to life.

What was the reaction to His message of mercy, His words of wisdom, His lessons of life? There were a precious few who appreciated Him. They bathed His feet. They learned His word. They followed His example.

Down through the generations of time, the message from Jesus has been the same. To Peter by the shores of beautiful Galilee, He said, "Follow me." To Philip of old came the call, "Follow me." To the Levite who sat at receipt of customs came the instruction, "Follow me." And to you and to me, if we but listen, shall come that same beckoning invitation, "Follow me."

As we follow in His steps today, we too will have an opportunity to bless the lives of others. Jesus invites us to give of ourselves. "Behold, the Lord requireth the heart and a willing mind" (D&C 64:34). . . .

Our opportunities to give of ourselves are indeed limitless, but they are also perishable. There are hearts to gladden. There are kind words to say. There are gifts to be given. There are deeds to be done. There are souls to be saved.

There is no better time than

now, this very Christmas season, for all of us to rededicate ourselves to the principles taught by Jesus the Christ. It is the time to love the Lord our God with all our heart and our neighbors as ourselves. It is well to remember that he who gives money gives much, he who gives time gives more, but he who gives of himself gives all.

Someone has appropriately said, "We make a living by what we get, but we build a life by what we give." It is through giving, rather than getting, that the Spirit of Christ enters our lives.

Let us listen for the sound of His sandaled feet. Let us reach out for the Carpenter's hand.

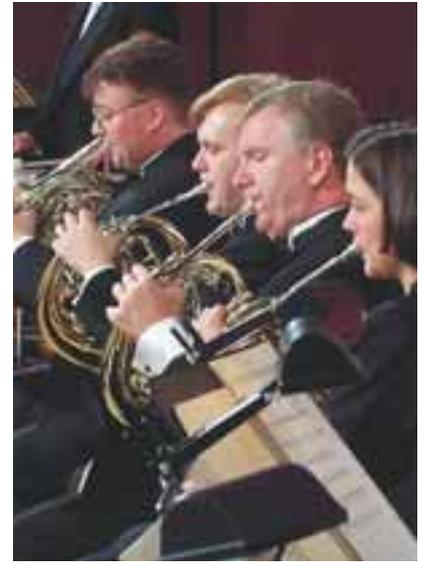


Following are excerpts from the address of President James E. Faust, Second Counselor in the First Presidency:

Iwish that each of us will have a fuller and richer appreciation for all that the great gift of the Savior's birth, life, and death means to us and our eternal happiness. Christmas is a season of hope.

Christmas is such a wonderful time. Our relationships with family and friends are strengthened and revitalized. . . .

I wonder why it takes the



French horn players of the orchestra perform during the devotional.

Christmas season to bring out the best in all of us. Parents have the same love for their children 365 days a year. We are all nieces, nephews, uncles, aunts, cousins, friends, and brothers and sisters in the kingdom of God each day of our lives.

I would hope that we can try to open our hearts a little more each day and not wait for the Christmas season. A gift given or an expression of kindness may be more unexpected and appreciated in July than in December.

The angel who heralded the Savior's birth stated that His coming was to bring great joy to all people. The blessings which flow from the Atonement and the Resurrection are available to us each day and throughout all eternity. At this Christmas season I believe there is much reason for hope for greater days ahead. Despite our personal challenges or difficulties or worldwide problems, we can take comfort in the knowledge that the Savior is leading this Church through our prophet, President Gordon B. Hinckley. I testify that we will never be led astray. □



PHOTO BY RAVELL CALL, DESERT NEWS

A crowd of 4,500 gathered for the dedication of the Nauvoo temple cornerstones.

Nauvoo Temple Cornerstones Dedicated

President Gordon B. Hinckley led other priesthood leaders in dedicating the cornerstones of the Nauvoo Illinois Temple in November. It was one of several recent opportunities for members of the First Presidency to teach doctrine and represent the Church before large groups.

President Hinckley conducted the 5 November cornerstone dedication, following the procedure used on 6 April 1841 by the Prophet Joseph Smith at the ceremony for the original Nauvoo Temple. President Hinckley was joined by President Boyd K. Packer, Acting President of the Quorum of the Twelve Apostles; Elder David B. Haight of the Quorum of the Twelve Apostles; Elder L. Aldin Porter of the Presidency of the Seventy; Elder Donald L. Staheli of

the Seventy, President of the North America Central Area; Bishop H. David Burton of the Presiding Bishopric; and local priesthood leaders.

A crowd of some 4,500 looked on as President Hinckley began at the southeast cornerstone, sharing remarks, dabbing ceremonial mortar on the stone, then offering a dedicatory prayer. "We know that we are standing in a historic place, Father, at the construction site of the Nauvoo Temple, which was built in the 1840s and subsequently destroyed," he prayed. "It now becomes our great opportunity and privilege to build it . . . in similitude of the temple that stood here in the 1840s. . . . We pray that this may become a holy site for Thy people across the world."

The ceremony then

proceeded to the southwest cornerstone, where Bishop Burton was joined in applying mortar by Bishop Merlin L. Reitinger of the Nauvoo Ward and by Hans Smith and Jared Brown, teachers quorum and deacons quorum presidents of the ward. Bishop Burton spoke, and Bishop



PHOTO BY JED CLARK

President Gordon B. Hinckley followed the procedure used at the original Nauvoo cornerstone dedication.

Reitinger offered a prayer.

At the northwest cornerstone were President Durrell N. Nelson of the Nauvoo Illinois Stake and Arthur Lee Noe, president of the Nauvoo Ward elders quorum. President Nelson spoke, and Brother Noe offered a prayer.

Finally, at the northeast cornerstone, President Packer was joined by Elder Haight, Elder Porter, and Elder Staheli in applying mortar to that stone. "It is so fitting that the temple be rebuilt here," said President Packer in his remarks. "It was here that the revelation first came for baptism for the dead." Elder Porter then offered a prayer.

The Nauvoo Illinois Stake Choir and a choir of missionaries from the newly organized Illinois Nauvoo Mission sang hymns from the Church's first hymnbook.

ADDRESS TO THE YOUTH

From the Conference Center in Salt Lake City on 12 November, President Hinckley told youth and young single adults of the Church to "be grateful, be smart, be clean, be true, be humble, and be prayerful." (For President Hinckley's complete address, see "A Prophet's Counsel and Prayer for Youth," *Ensign*, Jan. 2001, 2.) His prophetic counsel was carried live on the Internet and broadcast by satellite or sent by video to stakes worldwide.

EVENTS AT BYU

The First Presidency participated in the rededication



PHOTO BY JED CLARK

Elder David B. Haight looks on as President Boyd K. Packer applies mortar to the northeast cornerstone of the Nauvoo Temple.

of Brigham Young University's Harold B. Lee Library on 15 November. The library was rededicated after a new 234,000-square-foot addition was completed. The new wing brings the library's total square footage to 665,000, adding the capacity for 1.7 million more books, eight technology-enhanced classrooms, a 200-seat auditorium, and facilities for distance education and technology-assisted learning. Elder Merrill J. Bateman of the Seventy, president of BYU, conducted the dedication.

President Hinckley attended the opening of the Robert W. and Amy T. Barker Gallery at the BYU Museum of Art on 27 October. The gallery's first exhibit is a collection of early paintings by the late Latter-day Saint artist Minerva Teichert, including a mural that had never before been publicly displayed.

On 19 November, President Hinckley honored retiring BYU football coach LaVell Edwards at the coach's last home game. At a pregame ceremony on the stadium field, President

Hinckley announced "that the board of trustees and administration of the university, in recognition of this remarkable and wonderful man, have determined to name this the LaVell Edwards Stadium: Home of the BYU Cougars." The crowd cheered for Brother Edwards, whose 257 victories during his 29-year tenure at BYU have made him the sixth winningest coach in the history of Division I U.S. college football.

INTERFAITH THANKSGIVING SERVICE

President Hinckley hosted an Interfaith Community Thanksgiving Service on 19 November in the Salt Lake Tabernacle. The service is hosted each year by a different faith located in the Salt Lake Valley. During his remarks, President Hinckley emphasized that all people are children of God. "How very important it is that we constantly do everything that we can to build respect and appreciation and understanding of one another," he said.

AWARDS

The National Society of the Sons of the American Revolution (NSSAR) honored President Hinckley with their Gold Good Citizenship Award in November. The society gives the award to about six recipients each year in recognition of community service. NSSAR president Bruce Butler said President Hinckley was selected because of his "notable service in behalf of American principles," and referred to President Hinckley's book *Standing for Something*, published last year.

President Thomas S. Monson, First Counselor in the First Presidency, also received an award in November. The Latter-day Saints Public Relations Society presented him with their "Communicator of the Year" award. In

accepting the honor, President Monson said, "A testimony from the heart is perhaps the best communication we can extend to others."

FIRST PRESIDENCY CHRISTMAS DEVOTIONAL

Members of the First Presidency spoke about the meaning of Christmas during the annual First Presidency Christmas devotional on 3 December (see page 70 for the full text of President Hinckley's address and excerpts of the addresses of President Monson and President Faust).

This was the first Christmas devotional held in the Conference Center and the first Christmas devotional at which the Orchestra at Temple Square provided accompaniment for the Tabernacle Choir and the audience. □

Tabernacle Choir to Tour Southern States

The Mormon Tabernacle Choir will perform in concert halls of eight southern U.S. cities from 15–27 June.

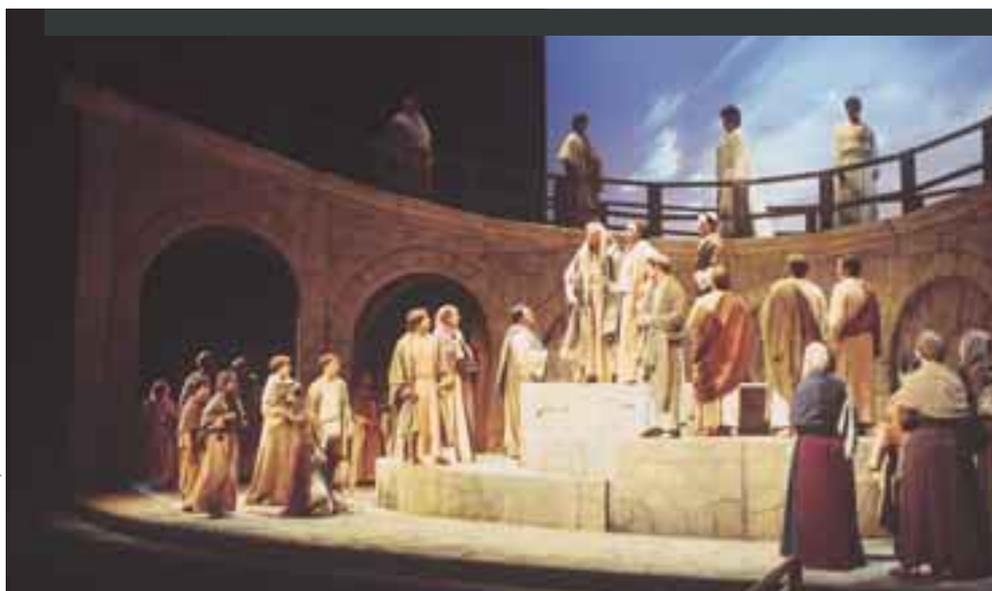
"There is a mission behind the tour," said Mac Christensen, newly appointed president of the choir. "We want to establish in the minds of people that Jesus Christ indeed is central to our faith."

The program will include well-known choir numbers focusing on the life of Christ, a broad spectrum of classical favorites, and Americana musical selections.

Seventeen musicians

from the Orchestra at Temple Square will accompany the 330-voice choir.

Ticket inquiries should be directed to the performance halls in each city: Jones Hall for the Performing Arts, Houston, 15 June; Bass Auditorium, Fort Worth, Texas, 16 June; Saenger Theater, New Orleans, 18 June; Jefferson Civic Center Concert Hall, Birmingham, 20 June; Fox Theater, Atlanta, 21 June; Tampa Bay Performing Arts Center, Tampa, 23 June; Bob Carr Performing Arts Center, Orlando, 25 June; Knight Performing Arts Center, Miami, 27 June. □



Savior of the World was the first production to take the stage at the new Conference Center Theater. The musical drama focused on the birth and resurrection of Jesus Christ, as told by those who knew Him.

New Drama Inaugurates Conference Center Theater

A two-act musical drama, *Savior of the World: His Birth and Resurrection*, inaugurated the new Conference Center Theater from 28 November

through 30 December. Six Church members from throughout the United States were called to write and compose the production about Jesus Christ. The drama is the

first of what is expected to be many cultural presentations to be performed in the new 900-seat theater.

The production focuses on the birth and resurrection of the Savior as told by those who knew Him, according to scriptural accounts. The drama includes testimonies of Jesus Christ by Old Testament, Book of Mormon, and Latter-day prophets, including Isaiah, Nephi, and Joseph Smith.

The cast of 65 included 10 families. The Orchestra at Temple Square provided orchestral accompaniment. A soundtrack is available on compact disc (item no. 50103, U.S. \$8.75) from Church distribution centers.

The production will be brought back during the Easter season. For more information on Conference Center Theater events, see the official Church web site at www.lds.org, or call 801-240-0080. □



Elisabeth and Mary rejoice in the forthcoming births of their sons.

Additional Christmas Features Adorn Temple Square

Several new Christmas features focusing on the life of the Savior were added to displays on Temple Square in Salt Lake City this past Christmas.

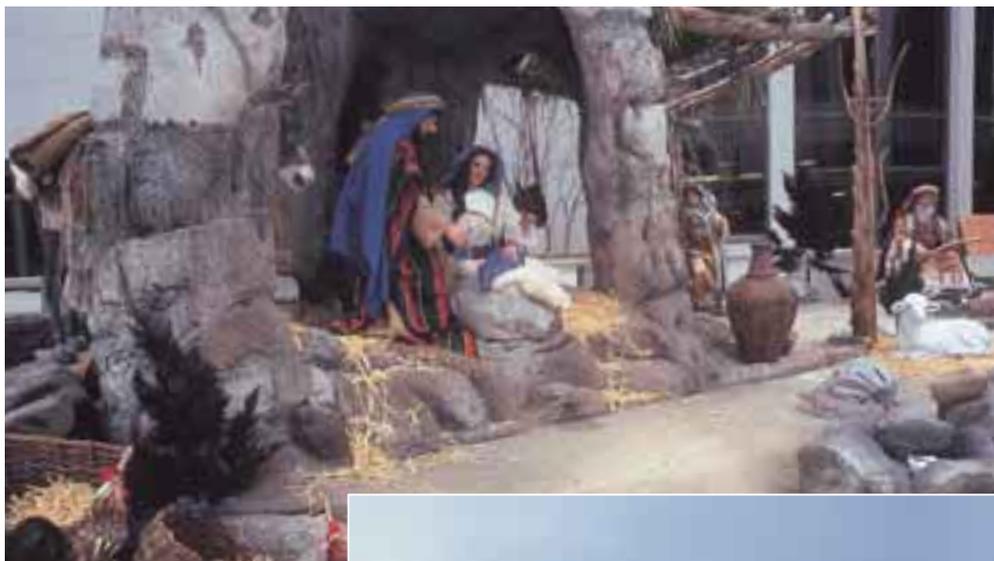
Set just north of the Tabernacle, a new life-sized nativity scene replaced the one that had been used since 1965. The new display gives a more realistic portrayal of life in Bethlehem at the time of Christ.

Church designers developed highly detailed, strikingly lifelike figures, incorporating research to enhance authenticity. The mannequins are representative of the peoples of the Middle East at the time of Christ, and their clothing reflects period styles.

The nativity scene has shepherds of all ages and a variety of animals. The figures are placed on a cave-like, stone backdrop representing the innkeeper's



Trees surrounding the Conference Center were decorated in lights.



A new nativity scene (above) was placed north of the Tabernacle. The reflecting pool in front of the temple (right) was surrounded by smaller nativities.

stable. A narration of the nativity, broadcast from a nearby sound system, concludes with President Gordon B. Hinckley's testimony of the living Christ.

A similar lifelike representation, a new diorama based on Harry Anderson's painting *Christ and the Children*, was on display east of the temple. Also on display were four smaller nativity scenes, designed to reflect cultures from "the four corners of the earth," and 1,000 hand-crafted lights floating on the reflecting pool in front of the temple.

The Conference Center was decorated for Christmas for the first time, its trees blazing with thousands of tiny lights. Hundreds of new luminarias, lanterns with backlit silhouettes depicting scenes from the Savior's life, were added to the Church Office Building Plaza.

More than a million people visit Temple Square each Christmas season. □



Elder Hugh W. Pinnock Dies

Elder Hugh W. Pinnock, 66, a member of the First Quorum of the Seventy since 1 October 1977, passed away on 15 December 2000 following a brief illness. At the time of his death, he was Second Counselor in the North America Southwest Area Presidency.

The First Presidency paid tribute to Elder Pinnock, calling him an exemplary leader who will be greatly missed.

Elder Pinnock served as a missionary in the Western States Mission, stake high councilor, bishop, mission president, regional representative, and on Church committees, including the Priesthood Leadership Committee and as coordinator of the Hymnbook Committee. He served as a member of the Presidency of the Seventy, twice as general president of the Sunday School, as Executive Director of the Curriculum Department, and as Editor of Church magazines.

He married Anne Hawkins in the Salt Lake Temple on 13 October 1958. □

New Four-Year Programs Part of Transition at Ricks College

By Kerry Griffin Smith
Assistant Editor

What will it mean to have another baccalaureate university added to the Church Educational System? Which bachelor's degrees will be offered when Ricks College becomes Brigham Young University—Idaho? Will two-year programs still be offered? What other changes will take place?

Questions such as these surfaced after President Gordon B. Hinckley announced last June that Ricks College would become a baccalaureate university and be renamed BYU—Idaho.

Ricks College president David A. Bednar recently answered some of these questions when he announced a proposed list of baccalaureate and associate degrees to be offered at the school.

Beginning fall semester 2001, students will be able to take upper-division courses (at the junior-year level) toward bachelor's degrees in accounting, business management, elementary education, English, history, interior design, nursing,

and recreation education, President Bednar said.

Additional bachelor's degrees will be added beginning in 2002 (see below).

BYU—Idaho will offer both integrated and specialized bachelor's degrees. Integrated degrees will require a maximum of 45 hours in the primary area of study, while specialized degrees will require a maximum of 70 hours. Integrated degrees will allow students to obtain a more broad-based education.

The associate degrees offered by BYU—Idaho will include agricultural systems, architectural technology, automotive technology, beef production, computer systems technology, criminal justice, culinary arts, electronic engineering technology, engineering technology, floral design, landscape horticulture, nursing, paramedicine, photography, preschool education, and welding technology.

President Bednar stressed that this proposed list of degrees may be adjusted, depending on a comprehensive accreditation evaluation of the school's transition plan this spring by

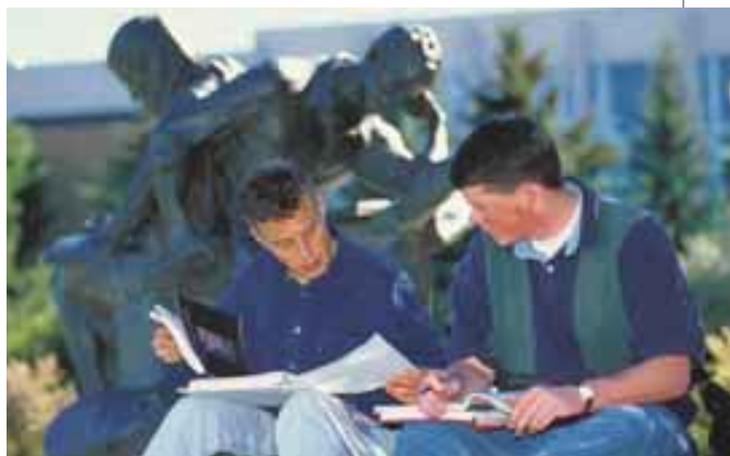


PHOTO BY MICHAEL LEWIS, RICKS COLLEGE

This fall Ricks College will begin offering classes in baccalaureate programs. The name of the college may change this spring to BYU—Idaho.

the Northwest Association of Schools and Colleges (NASC). The list may also be refined as school officials see more ways to meet students' needs.

Twenty-five new faculty members will be hired by this fall, mainly to teach classes in the new programs.

If the NASC approves the transition plan, Ricks College will receive "candidacy status," a classification that will allow the school to begin using the name BYU—Idaho and proceed with implementing the plan. The board of trustees, composed of the First Presidency and other Church leaders, chose that name in order to give the school the international recognition associated with BYU.

Until that name change, the transition for students at Ricks continues: those who

plan to transfer to other schools will be able to complete their associate degrees; year-round schooling is already under way to accommodate more students; and those who want to pursue the newly offered baccalaureate programs will be able to go on without transferring. Michelle Hammond, a sophomore accounting major from Rigby, Idaho, says, "They're really well organized. They have the list of all the classes we'll need to take [for a four-year degree]. Junior-level courses will be offered in the fall, so we can just continue."

The changes announced last June included phasing out the school's intercollegiate athletic program. But the change doesn't mean an end to sports on campus, President Bednar explained.

Every student on

PROPOSED FOUR-YEAR DEGREES

2001

Integrated degrees in accounting, English, history, and recreation education; specialized degrees in business management, elementary education, interior design, and nursing

2002

Secondary education programs for biology, English, foreign language, history, math, music, physical science, social studies, and theater

2003

Integrated degrees in agronomy, animal science, art, communications, landscape horticulture, and information systems; specialized degrees in biology, computer engineering, computer science, construction management, graphic arts, and mechanical engineering

2004 and 2005

Integrated degrees in chemistry, economics, family science, geology, health science, home and family living, physics, psychology, sociology, and technology management; specialized degrees in early childhood/special education and social work

campus will have the opportunity to participate in numerous sports and other activity programs. "Instead of a school where you buy a ticket and are merely a spectator," explained President Bednar, "you'll be attending a school where, if you choose, you can be on the baseball field, the basketball court, or the stage participating."

When the change in the sports program was announced, Trisha Roberts, an elementary education major from Weiser, Idaho, felt disappointed. But after learning about the new plan for student activities, she says, "I don't think we'll lose the school spirit. I think the change will be good."

To make the transition as smooth as possible, President Bednar encourages students and parents to do their homework and to become aware of the progress at Ricks. Staff members at the school are ready to answer questions, and current information is available at www.ricks.edu.

"We will be as forthcoming and helpful in responding to requests for their information as we can possibly be," President Bednar says. Though many changes may occur, "we are essentially unchanged in terms of who we are as an institution, what we are about, and the mission we will pursue."

The goal, he says, is to maintain a wholesome academic environment where students may further their educational and employment opportunities as they build their testimonies of the restored gospel of Jesus Christ. □

Church Distribution Materials Available On-line

Church distribution center materials may now be purchased on-line from the official Church Web site, www.lds.org, or at www.ldscatalog.com.

Ordering Church materials via the Internet is much faster and easier than calling the distribution center, says Kris T. Christensen, director of distribution services. "There is no wait time on the Internet," he says, "while there can be long

wait times on the phone line due to the high volume of calls."

As is the case with phone orders, Internet orders are shipped within two days of ordering, and no shipping costs apply in the U.S. and Canada. Members outside the U.S. and Canada may call their local distribution center, rather than using the Internet, to avoid shipping costs. □

LDS Scene

BOOK OF MORMON LINKED TO SITE IN YEMEN

A group of Latter-day Saint researchers recently found evidence linking a site in Yemen, on the southwest corner of the Arabian peninsula, to a name associated with Lehi's journey as recorded in the Book of Mormon.



PHOTO COURTESY OF LEHI'S TRAIL FOUNDATION

On this ancient altar is written the word Nahom.

Warren Aston, Lynn Hilton, and Gregory Witt located a stone altar that professional archaeologists dated to at least 700 B.C. This altar contains an inscription confirming "Nahom" as an actual place that existed in the peninsula before the time of Lehi. The Book of Mormon mentions that "Ishmael died, and was buried in the place which was called Nahom" (1 Ne. 16:34).

This is the first archaeological find that supports a Book of Mormon place-name other than Jerusalem or the Red Sea, says Brother Witt.

RICKS CROSS-COUNTRY WINS NATIONAL CHAMPIONSHIP

In November both the women's and men's cross-country teams of Ricks College won the National Junior College Athletic

Association championship.

This was the sixth consecutive national title for the Ricks women. The team also produced the national individual champion, Kristen Ogden.

The men's team scored their second consecutive title and also had the men's national individual champion, Jeff Davidson.

The two team wins, combined with the two individual championships, mark the first time in NJCAA history that a college placed first in all four categories. □

Appointments

Mac Christensen, Woodland Hills Ward, Bountiful Utah Central Stake, has been called as president of the Mormon Tabernacle Choir.

Following are presidents and their spouses recently called to Missionary Training Centers in areas served by the *Ensign* (United States, Canada, United Kingdom, Australia, and New Zealand):

Blaine Parley Jensen, Pleasant View Fifth Ward, Provo Utah Sharon East Stake, has been called as president of the Missionary Training Center in Preston, England. His wife, **Clarice Talbot Jensen**, has been called to serve as his companion.

David B. Wirthlin, Monument Park 17th Ward, Salt Lake Monument Park North Stake, has been called as president of the Missionary Training Center in Provo, Utah. His wife, **Anne Goalen Wirthlin**, has been called to serve as his companion. □

Comment

Invaluable

The June 1999 issue was a masterpiece—an heirloom and a necessity for any library. "Preparing for the

Restoration" and its marvelous illustrations are invaluable.

Judith Jardine
Moscow, Russia

Longing to Be a Mother

Thank you for the wonderful article "I Longed to Be a Mother" (Aug. 2000). My husband and I have also struggled with infertility for several years. Like the author, I

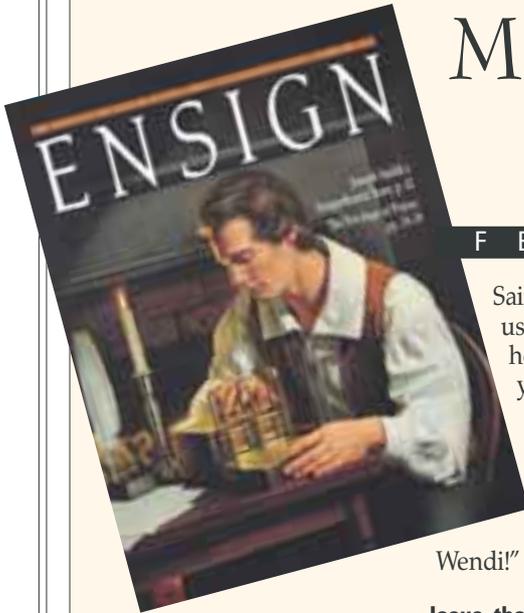
have struggled with despair, anger, and maintaining self-worth.

My change of heart came on a day when I was crying after learning once again that I was not pregnant. My husband said to me, "You cannot continue to do this to yourself month after month. Having a baby is not going to automatically make you happy."

At first I was upset, but soon I realized that what he said was true. I had to find happiness within myself, to make the decision to be happy no matter what trials I was experiencing.

We haven't yet found the answer, but I do have peace in my heart.

Sara Gardner



Making the Most of This Issue

F E B R U A R Y 2 0 0 1

Saint Voices can be used for family home evenings. If you want to teach your family about following spiritual promptings, discuss "Go Check on

Wendi!" p. 63.

Jesus, the Perfect Mentor

"I remind you of the great encouragement which is also a directive: 'What manner of men [and women] ought ye to be? Verily I say unto you, even as I am' (3 Ne. 27:27). In that discipleship there is joy unbounded that lies ahead," promises Elder Neal A. Maxwell of the Quorum of the Twelve Apostles. See p. 8.



A Beacon for Youth

Look to the lighthouse of the Lord as you face the challenges and opportunities of life, writes President Thomas S. Monson, First Counselor in the First Presidency, to the youth of the Church. In a First Presidency Message addressed to young people, he urges them to look for the Lord's beacon light and follow these signals: "choose your friends with caution," "plan your future with purpose," and "frame your life with faith." See p. 2.

Family Home Evening Ideas

- How can you effectively teach the gospel to a child with learning disabilities? Read of one couple's experiences, p. 66.

- Most stories from Latter-day

The Privilege of Prayer

- One of the great blessings from heartfelt personal prayers is feeling that Heavenly Father cares about us as individuals. See p. 18.

- How do we help protect our families from the perils of today's world? There is no substitute for family prayer. See p. 24.

Called to Share

Can Church activities and callings be used effectively to introduce—or reintroduce—people to the Church? See p. 38 and find out how the Olathe Kansas Stake does it.

Stories behind the Revelations

Would you like to know the story behind sections 3, 13, and 27 of the Doctrine and Covenants? See p. 42.

If Not for Our Home Teacher . . .

It probably seemed just a small thing, but one home teacher's watchcare touched three generations, p. 52.

Help with Learning Disabilities

See p. 66 on how you can teach the gospel to a child with learning disabilities.

Home Teachers and Visiting Teachers

Find the monthly messages on pp. 2 and 69.

Applying the Six "B's"

Tips for leaders and parents to help youth apply President Gordon B. Hinckley's counsel, p. 68.



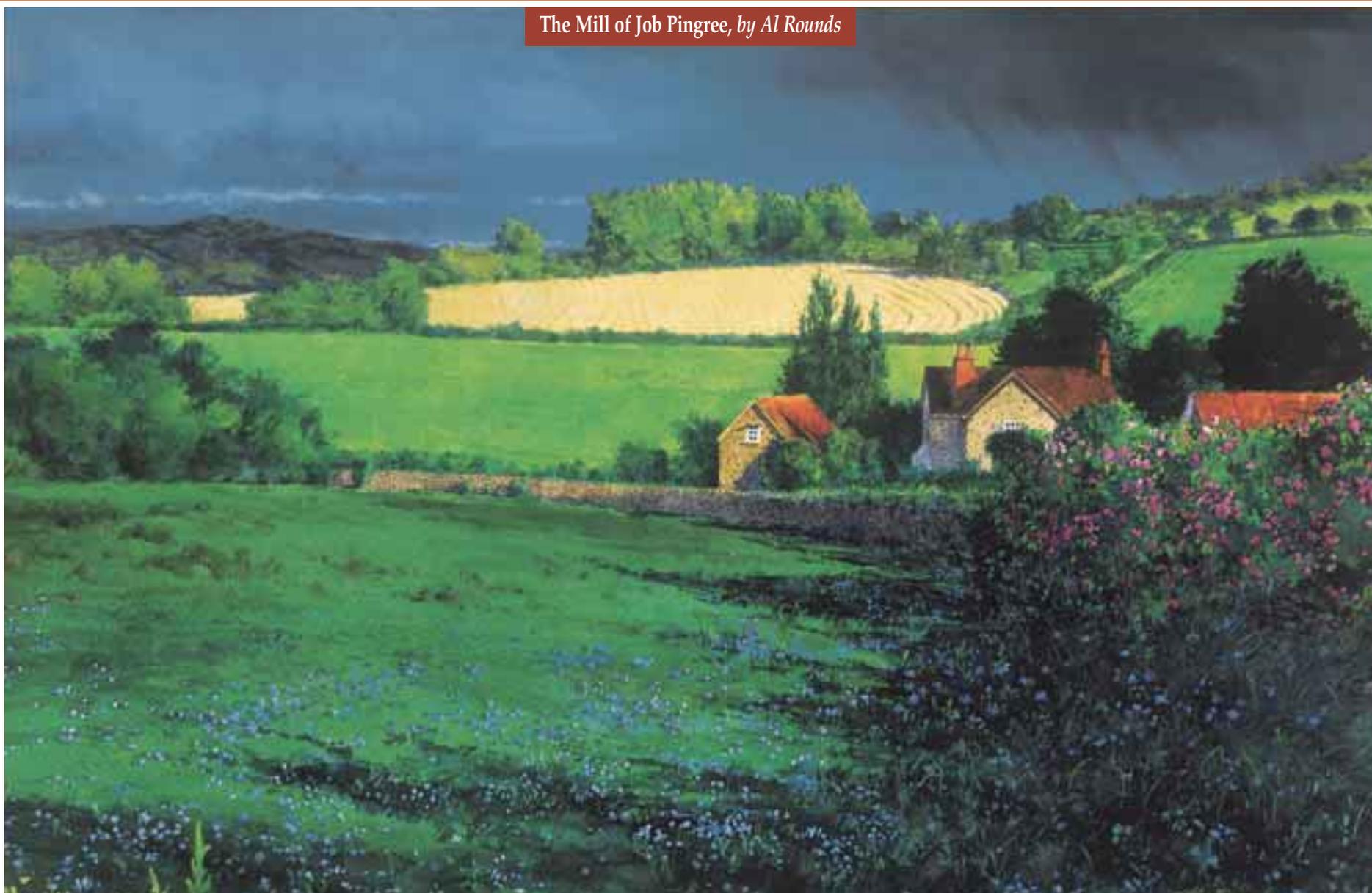
Confronting Pornography

Pornography can shake the foundation of a marriage, but the Lord can help couples fight this devastating sin. Read of one couple's story, p. 54.

GOSPEL TOPICS

Activation, 38	Inspiration, 35, 63, 64
Adversity, 8	Jesus Christ, 8
Baptism, 64	Joseph Smith, 42, 60
Book of Mormon, 42	Meekness, 8
Budgeting, 69	Missionary work, 30, 38, 60
Charity, 52	Motherhood, 63
Church activities, 38	Obedience, 24
Conversion, 60, 64	Parenthood, 23, 61
Convert retention, 38	Praise, 8
Debt, 69	Prayer, 18, 24, 35, 63
Discipleship, 8	Priesthood, 30, 42
Divorce, 61	Problem solving, 23
Encouragement, 8	Repentance, 54
Faith, 2, 18, 30, 63	Restoration of the gospel, 42
Family, 24	Retention, 38
Fighting pornography, 54	Revelation, 18
Forgiveness, 54	Service, 52
Friendshipping, 2, 38, 64	Sin, 54
Goals, 2	Spiritual growth, 61
Gratitude, 18	Stewardship, 69
Heavenly Father, 35	Trials, 61
Home teaching, 52	Unity, 24
Hope, 8	

The Mill of Job Pingree, by Al Rounds



Acton Mill Farm, owned by Job and Charlotte Pingree, became an important meeting place for missionaries in England in the 1850s. Young Job Pingree, son of the owners, was baptized here in 1856 at 18. After his father's death, he and his mother immigrated to Utah in 1857. He went back to England two years later to sell the mill and farm and serve as a missionary, then returned to Utah in 1861. He was a businessman in Ogden for many years and also served as president of the Eastern States Mission, 1892–94.



Most of the work of translation on the Book of Mormon was accomplished while the Prophet Joseph Smith and his wife, Emma, lived in the Harmony, Pennsylvania, area in this small home. The central portion was all that existed when the Prophet lived here. Shown in this 1903 photograph are relatives of its then-owner standing in the doorway of the central portion.